

THE COMPLETE WORKS
OF
FRIEDRICH NIETZSCHE
The First Complete and Authorised English Translation
EDITED BY
DR. OSCAR LEVY



VOLUME EIGHTEEN
INDEX TO THE COMPLETE
WORKS

*Of the First Edition
containing Fifteen Hundred Copies
this is
No.*



INDEX TO NIETZSCHE

COMPILED BY

ROBERT GUPPY

VOCABULARY OF FOREIGN QUOTATIONS
OCCURRING IN THE WORKS OF NIETZSCHE

TRANSLATED BY

PAUL V. COHN, B.A.

*With an Introductory Essay:
The Nietzsche Movement in England
(A Retrospect—a Confession—a Prospect)
By Dr. OSCAR LEVY*

T. N. FOULIS, PUBLISHER
91 GT. RUSSELL ST., LONDON, & 15 FREDERICK ST., EDINBURGH
1913

ALL RIGHTS RESERVED

Printed by MORRISON & GIBB LIMITED, Edinburgh

LIST OF CONTENTS

| | PAGE |
|---|------|
| 1. THE NIETZSCHE MOVEMENT IN ENGLAND (A RETROSPECT—A CONFESSON—A PROSPECT), BY THE EDITOR - - - - - | ix |
| 2. INDEX TO THE COMPLETE WORKS OF FRIEDRICH NIETZSCHE - - - - - | I |
| 3. INDEX OF FOREIGN QUOTATIONS - - - - - | 363 |

E R R A T A

IN accordance with the request made by a number of subscribers the Editor begs to announce that these volumes have been re-arranged and are now in chronological order. So that the volume numbers found in the index contained in the eighteenth volume may more readily be referred to, it is suggested that the following corrections be made on the half-titles of these volumes:—

The Birth of Tragedy (III.), now Vol. I.

Thoughts Out of Season, Vol. I. (I.), now Vol. IV.

Do. do. Vol. II. (II.), now Vol. V.

Human, All-too-Human, Vol. I. (VII.), now Vol. VI.

Thus Spake Zarathustra (IV.), now Vol. XI.

Beyond Good and Evil (V.), now Vol. XII.

Will to Power, Vol. I. (IX.), now Vol. XIV.

THE NIETZSCHE MOVEMENT IN ENGLAND

A RETROSPECT, A CONFESSION, AND
A PROSPECT

BY THE EDITOR

WITH this—the eighteenth and last volume of the authorised translation of Nietzsche's works into English—a task is brought to an end which it has taken twenty years to carry to a final and successful conclusion. It was in the year 1893 that Nietzsche's name is first mentioned in one of the books of the unfortunate English poet John Davidson. In the following year a group of German, English, and Scottish admirers of Nietzsche arranged to bring out an authorised version of the German thinker's works, three volumes of which were actually published in 1896 and 1897. The reception of these books was so discouraging that no further arrangements could be made by the publishing firm, which shortly afterwards, owing chiefly to the extensive liabilities incurred by the Nietzsche edition, had to give up business. In the next six years—from 1897 to 1903—in spite of various endeavours by some indefatigable defenders of the faith, it was found absolutely impossible to get a hear-

ing for Nietzsche either with the public, the Press, or the publishers. Their hopes went down to freezing-point when, in 1903, *The Dawn of Day* was given to the public, only to meet again with a cold reception. But in 1907 the party had somewhat recovered its spirit, and as a last experiment brought out a translation of *Beyond Good and Evil*—this time at private risk, for no publisher could be induced to take up an author twice repudiated. This translation was one which had been made nearly ten years ago, but until then had never seen, and was never expected to see, the light of publicity. It turned out to be a success—a half-hearted success perhaps, but one that at last told the few inmates of the Nietzschean ark that the waters of democracy had diminished, and that at least some higher peaks of humanity were free from the appalling deluge. The success encouraged them once more to take up their old project of the publication of the complete works. New arrangements were made with the Nietzsche-Archiv, whose authorities were found most willing to come to another agreement for a fresh edition. In May 1909 the first four volumes of this, the present translation, left the press and were favourably received, though yet by a small and none too enthusiastic public. Towards the end of the same year three more volumes were published. In 1910 and 1911 the remaining ten volumes of the translation appeared, while most of the previously published volumes went into a second and even a third edition. No volume was published in 1912, but with the index the last and, as is to be hoped, a very useful volume is added to this, the most complete and voluminous translation of any foreign philosopher into the English language.

So the hour of victory has arrived at last, and over some of my fellow-workers upon this edition, I know, there has come a feeling not unlike that experienced by the Great Frederick's grenadiers after the battle of Leuthen—the feeling of an over-full and grateful heart, which at the close of the victorious day made all the soldiers round their camp-fires burst out into the grave and stirring tunes of the Lutheran hymn : “ Now thank we all our God ! ” Unfortunately (or fortunately) the brave Nietzscheans are in the same position as the Great Frederick himself, who, being a Voltairian, was probably the only one present who could not join in the chorus of thanks to the Higher Power, because *he* knew that the Higher Power generally fights on the side of the Higher Will-Power ; because he knew that the firm will of a small minority can move even the mountain of the highest majority. But let us forget just for the moment that flattering comparison with the great Prussian King and his grenadiers, and let us rather adopt a little of that humility so dear to our antagonists; for by adopting sincerely that attitude we may possibly conciliate to a certain extent a religion whose weaknesses we have fought with such unexpected success. Let us be modest as to our achievement, and let us openly confess that our work of translation, as it now appears, is by no means so perfect as might be desired, that it not only falls short of the original, as most translations must, but that it probably contains various errors which may have arisen from a misinterpretation of Nietzsche. True, every possible care has been taken to avoid such errors ; and every nerve was strained by the translator to reproduce the racy, witty, picturesque style of Nietzsche in adequate

English, but no man, however versatile, can hope to understand another perfectly; and no translator, however gifted, can pretend to equal in another tongue the endlessly rich nuances and rhythms of a poet like Nietzsche. Will our readers kindly forgive us if we have not always attained an ideal which was too high above us to be reached at all; will they forgive us when we assure them that no one has suffered from that unattained ideal more than ourselves? I sincerely hope that we shall be judged with indulgence on this point, especially when I repeat here the promise I made in the Editorial Note to one of the first volumes of this edition (*Thoughts out of Season*, vol. i. p. vii): "As this cause is somewhat holy to me, I am ready to listen to any suggestions as to improvements of style or sense coming from qualified sources. . . . I have not entered into any engagements with publishers, not even with the present one, which could hinder my task, bind me down to any text found faulty, or make me consent to omission or falsification or "sugaring" of the original text to further the sales of the books. I am therefore in a position to give every attention to a work which I consider as of no less importance for the country of my residence than for the country of my birth, as well as for the rest of Europe."

But while we may well be modest about what we have done, it would be absurd to play the humble hypocrite about the fact that we have done it, that we have been able to secure a public for Nietzsche in England at all. For England was no doubt the most important country of all to conquer for Nietzschean thought. I do not mean on account of her ubiquitous language, thanks to which Nietzsche is now read not

A RETROSPECT, A CONFESSION, AND A PROSPECT

only in South Africa and Australia, in Canada and America, but even upon the banks of the Nile and the Ganges, and under the pagodas and cherry-trees of China and Japan. I am thinking of another and more important reason, which became a conviction to me during the progress of this publication : the firm conviction that if we could not obtain a hearing for Nietzsche in England, his wonderful and at the same time very practical thought might be lost for ever to the world—a world that would then quickly be darkened over again by the ever-threatening clouds of obscurantism and barbarism.

But, it might be objected here, has not Nietzsche been translated into almost all tongues ; are there not complete Russian, Polish, Spanish, Italian, and French versions of his works, not to speak of the languages of the smaller European nations ? Why, then, need we attach such importance to the propagation of his gospel in the Anglo-Saxon world ? That, of course, might be offered as a just objection ; but a little thought and explanation will prove how very different are conditions in England from those on the Continent, and that precisely in the most important matter of all, in the matter with which Nietzsche's thought is principally occupied—in the matter of religion.

To state this difference briefly and plainly : in England the most truly Christian public is not found amongst the wealthy, the powerful, the aristocracy : it is found, just as in the time of Jesus, amongst the lower, or rather the lower-middle, classes. It is amongst the frequenters of chapels and Nonconformist churches that the true spirit of Christianity is most alive and most vividly felt ; it is the man of humble and modest

THE NIETZSCHE MOVEMENT IN ENGLAND

position who takes the religion of the humble, of the modest, of the peaceful, most seriously, because this religion, which originated amongst his class, even now after two thousand years exactly suits his taste, flatters his secret wishes and ambitions, and satisfies alike his heart and his head, his hopes and his hatreds. Nothing of this—I should like to call it most natural—condition is to be discovered on the Continent, where the historical development has been quite different, and has absolutely confused and even effaced any such obvious distinction between fervent and less fervent Christians. On the Continent, where, as is well known, the French Revolution has had much more influence than in England, the reaction against that Revolution has likewise been very much stronger, and (strange to say) that reaction of the powerful, the rich, and the aristocrats has appropriated the Christian religion to itself in order to fight the revolutionary lower classes, which were strongly, but wrongly, suspected by them of a lack of Christian spirit. Wrongly, I say, because they quite forgot that Christianity, in spite of a benignant mask, is in reality a revolutionary religion, and that not the lack of religion, but the very spirit of religion, had driven the French people to cut off the heads of their king and their aristocrats. Now, when the Revolution was vanquished and the full tide of the Restoration had set in, the monarchs of Prussia, Russia, and Austria had nothing better to do than to found the Holy Alliance, which was joined by most monarchs of Europe (except the Prince-Regent of England) and adopted Christianity and the principles of justice, peace, and charity (the requirements of all the lower strata of society) as their shibboleth :

A RETROSPECT, A CONFESSION, AND A PROSPECT

in other words, it was they, the princes, the powerful, the masters, who adopted the tenets of the religion of the slaves. In opposition to them, and in order to fight their “enemies and oppressors,” the liberal and socialistic lower classes of the Continent have more or less loudly proclaimed a sort of atheism, although it is precisely they who most fervently believe, if not in the Christian God, at least in something much more important than this God—to wit, His morality.

Thus, as will easily be seen, on the Continent everything is muddled in matters of religion ; what should be below is above, and what should be above is below ; whereas in England everything is comparatively natural : the religion of those below is still most alive amongst those below, while the upper classes are much more permeated by the non-Christian spirit—by the spirit of a Voltaire and a Gibbon. In England, therefore, at election times the battle-cry can still be heard : “To Hell with the Dukes and the Lords : vote for Christ !” while on the Continent Christ fights side by side with the aristocrats, who pretend to be on the most intimate terms with Him, the enemy of proud names and worldly riches. French officers of good families nowadays regularly attend mass, not from a deep inner relationship to the Prince of Peace on the Cross, but in order to protest against what they suppose to be the most impudent atheism of the rebellious lower classes. German Junkers pretend to be pillars of the throne and altar, not knowing or not wishing to know that the teaching given out at the altar is, so long as it is delivered without falsehood, subversive of all thrones and all authorities. Wealth and beauty all over the Continent, from a reaction against the

THE NIETZSCHE MOVEMENT IN ENGLAND

"materialistic" lower classes, feels itself coerced into doing homage to a God who stood for poverty and equality against full pockets and rosy cheeks. With perfect justice, therefore, the Liberals and Socialists on the Continent reproach the upper classes with hypocrisy, while in England the hypocrisy is much more on the side of the Liberal and middle classes. For, why do not these Liberals carry out their Christian principles? Why not establish equality? Why not abolish capitalism? . . . "But it is impossible to do all that!" Ah! . . . is Christianity then impossible?

It is on account of these peculiar religious conditions that Nietzschean thought seems more likely to be understood in England than any other country of Europe, for in England, and only in England, can it still be seen that Nietzsche was right in describing Christianity as the religion of the lower classes, while on the Continent his whole attack seems to be without significance, his whole philosophy based upon assumption. But why not—it might be objected—rely much more upon another country, a country much more Nietzschean than England, a country where the translation of Nietzsche has been subsidised by the Government, and one which besides enjoys the reputation of being the most intellectual of European nations—why not rely upon modern France for the practical success of Nietzsche? The answer to this important objection is very simple, and it is this: that French free-thought—although certainly of a much more independent nature than what is called free-thought elsewhere—that French free-thought, I say, is not too much to be depended upon when it is supposed to turn in earnest against an old religion.

A RETROSPECT, A CONFESSION, AND A PROSPECT

It must never be forgotten that Catholicism, unlike Protestantism, has really entered into the hearts of its believers ; that the head of a Latin may be as free-thinking and daring as possible, but that his heart will shrink nevertheless from drawing the final conclusions of his intellectual persuasion. Catholicism, besides, is an admirable system, thought out by real connoisseurs of human nature ; it is well adapted to the requirements of Southerners, and it has not yet quite led to those intolerable conditions which Nietzsche so constantly attacks in his works. There is still a remnant of patriarchalism left in Latin countries ; the family is not yet totally undermined ; nor woman in open rebellion ; nor the authority of the father quite abolished ; nor are the children imbued with the inflexible conviction that "they must live their own lives at all cost!" And, as patriarchalism in domestic and business life has not yet quite disappeared in these countries, there has up to now been no necessity for the State to take care of millions of slaves, many of whom are beyond any care and hope, many whose propagation even threatens our society with an ignoble death from suffocation by its own refuse.

There is no doubt that Protestantism (whatever good it may have done in other fields) has created these sad conditions around us : with its idea of equality it has split humanity into thousands of anarchical atoms, with its idea of liberty it has thrown responsibility upon weak shoulders, with its idea of charity it has helped these weak and worthless people to survive, nay, to pullulate as freely as possible. Now, as Protestantism is the principal object of Nietzsche's attack, and as affairs are not quite so desperate

THE NIETZSCHE MOVEMENT IN ENGLAND

amongst the Catholics as amongst the Protestants, a French or Italian free-thinker, though most willingly agreeing with Nietzsche's remarks about Christianity, will only too readily save himself by drawing a line between Catholicism and Christianity. "One should be too good a Catholic to be a good Christian," one of the foremost Nietzscheans of France wrote the other day. Now this in my opinion is a grave error—an error, by the way, not shared by the head of the Catholic Church, who has rightly, from this point of view, put the works of Friedrich Nietzsche on the "Index Expurgatorius." It is a great mistake, I think, to hide behind the Church in order to escape the consequences of true Christianity, for the Church, even the Catholic Church, the least Christian of all Christian Churches, will never give up the faith: it would make itself superfluous as a physician if it ever ceased from distributing its peculiar poison. In spite, therefore, of all my respect for the most intellectual country in Europe, I have the greatest doubt whether it will not and should not be a Protestant country that ought to take the lead in the matter of Nietzschean thought. And since the country of our philosopher, as he rightly prophesied himself (see *Ecce Homo*, p. 126 of this edition), is out of the question on account of its low-church morality, its mental confusion, its indecision in matters of intellect, it became a most urgent necessity to carry conviction to that country which has the most deeply rooted aversion to any convictions—and especially to those pronounced in dictatorial terms—to England.

"This is a difficult country to move, my friend, a difficult country indeed," said the aged Disraeli once

A RETROSPECT, A CONFESSION, AND A PROSPECT

to the young and enthusiastic Socialist Mr. Hyndman; and if any one besides Disraeli has ever experienced the truth of this saying, it is we, who have brought this edition to a successful conclusion. The stoical "ataraxia" of the Anglo-Saxon world is—to put it mildly—something terrible; but why put it mildly? That in matters of the intellect England is a real brick wall there is not the slightest doubt, as some almost ineffaceable bruises on the heads of my fellow-workers and myself will for ever demonstrate to any unbeliever. In saying this I of course in no way desire to utter any specially adverse criticism—on the contrary, I rather admire this characteristic in an otherwise unprincipled world, in a world which only too often pretends to be tolerant of all ideas, because it has no original ideas of its own. Such open-minded people are the last for whom Nietzsche wrote, and the early active acceptance of Nietzsche by just such people was and is still our greatest danger—a much greater danger than the passive resistance of that fatal brick wall. No, if I am to have any choice in the matter, let me deal with the British brick wall: at least it is no yielding softness, at least there is firmness in that stupidity, and once it is conquered you can with certainty rely and build upon a brick wall, however obstinate the resistance may have been. . . . But I do not wish to dwell any longer upon the resistance we encountered, lest it might be thought that this is only done for the purpose of glorifying our achievements or of exalting our pluck in overcoming obstacles. It is for a much more modest reason that I have to draw the reader's attention to the conditions under which Nietzsche has been introduced into Eng-

THE NIETZSCHE MOVEMENT IN ENGLAND

land ; it is in order to excuse us, the Nietzscheans, for the manner in which it was accomplished.

This manner of our campaign has very often been blamed in private conversations as well as in public utterances, and, let me say it at once, not without some shadow of justice. Our publications have been very loud, our lectures aggressive, our conversations "conceited." I myself have openly indulged in sneers and sarcasms of a most hearty calibre, as the Preface to this very edition and all the prefaces I wrote to the books of my friends will prove. I have likewise, I confess, encouraged some of my contributors to indulge in a similar language—a language which is both jarring and discomfiting to the ordinary inhabitant of this island, accustomed as he is to have the more polite forms of parliamentary discussion preserved even in his literature. I know it, and I confess it; but, let me say at once, I do not at all regret it. The reason for all this extraordinary behaviour is only too plain: we were an insignificant minority in a state of war with a vast majority, whose arrows, as the Persian ambassador once upon a time said to the Spartans, would well have been able to darken the sun.

We were a hopelessly small garrison in the midst of alarmingly hostile surroundings. Everybody was against us : not openly, to be sure, but, what is worse, silently, sullenly, instinctively. In front of us stood a most powerful phalanx composed of everything that directs the intellect of this country—a phalanx of priests and professors, politicians and petticoats. One might have thought that some solitaries, a few of the independent thinkers, or some of the literary cele-

A RETROSPECT, A CONFESSION, AND A PROSPECT

brities of modern England would have come to our rescue; but, apart from a misunderstanding of our cause and a very private and secret encouragement, not a soul stirred, not a mouth opened, not a finger was moved in our favour. Add to this that we were really a beaten crew, that England had stated before she would have nothing to do with Nietzsche. Remember that we were likewise a terribly decimated crew. Of the older Nietzscheans, of those who stood sponsor for the first edition, only two, Mr. Thomas Common and Mr. William Haussmann, have remained faithful to the cause. Some have left the flag, others have disappeared, one has become a Catholic. John Davidson, a true Nietzschean likewise, though one more intoxicated than inspired by Nietzsche, has even taken his own life. What wonder! The battle-field of thought has its dead, its wounded, and its deserters as well as any other—and only the comfortable citizen who has no idea of what this higher warfare is like will shrug his shoulders at those who come to grief during their noble but dangerous enterprise.

In other words: it was a case of "now or never," and of at least one of our army I know for a certainty that he would not have survived a "never." One fights well with broken bridges behind one's back, one fights rather ruthlessly, one is consequently not very particular about the means. "*Je n'aime pas la guerre à l'eau de rose,*" as Napoleon used to say. "If moral support will not do, we must give immoral support to Greece," as Bismarck once remarked. And we have certainly helped our cause by all possible means, open or secret, lawful or unlawful, moral or immoral—there is no

doubt about it, I openly confess it, and I even say it with pride. For our doing was not without danger to ourselves, and our want of caution proves at least one thing : that we had a real purpose, a real aim in view—an aim that made us forget the ordinary laws of prudence and circumspection which are otherwise so dear to the literary world.

But though we have no doubt used immoral means, let no one think that we have used them for an immoral end. I know that the popular opinion is still to the contrary; I know that Nietzsche's teaching is still considered as that of a pitiless monster, or as that of a weak man trying to pose as a strong one, or, at its best, as the dream of a romantic and feverish brain. No one, I fear, except myself, has ever pointed out the deep piety and religious feeling (see my Editorial Note to *Thoughts out of Season*, vol. i. p. viii) underlying his cause. And now, after the long years during which my thought has occupied itself with his work, this opinion of mine, that Nietzsche's doctrine is not, as it appears to be, the negation of Christianity, but rather its perfectly logical outcome, has grown within me to an almost invincible conviction.

To state it as shortly as possible: Nietzsche's attack on Judaism and Christianity is caused by his honest intellectual honesty. But where, it may be asked, does this honesty originate—this intellectual honesty which forbids itself not only the belief in the Supernatural, but also, what is much more important, the belief in the current Christian values of good and evil? By what means have we found out that good and evil are not different moral shades, like black and white, but that all good qualities are in reality refined evil ones, that

A RETROSPECT, A CONFESSION, AND A PROSPECT

evil is the root of all good, and that he who cuts up the root will thereby destroy the fruit? Who has ultimately taught us that all is egotism, that all must be egotism, that one must be "evil," that one must take root, that one must be firm on one's evil legs to be "good," and that the goodness of the non-evil man is merely weakness, if not a cautious request from others to be good to him? Who brought this truth home to us; by what extraordinary power did we moderns obtain an insight into the very nature of things? Did Nietzsche's much vaunted pagans have any idea of this profound psychology? No, they did not—Nietzsche himself is obliged to ask: "What did the Greeks know of the soul?" But who, then, I beg to ask again, made us a gift of this extraordinary insight, which no doubt constitutes the most important discovery the world has ever made?

The answer is a very simple one: it is a gift from the chosen race, it is the Semitic idea itself, it is the Christian conscience, which has allowed us to see the root of our very being, which has lit up the abyss within us—an abyss that no pagan searchlight could ever have illuminated. It is the Judeo-Christian doctrine of sin that has forced every one of us to turn his eyes towards himself, to descend into himself, to scrutinise himself, to get to know himself, and that with a discipline growing more severe from generation to generation. And in fact we have learned to know ourselves, and to know ourselves to such an extent that we cannot believe any longer in these Semitic ideas, that we cannot believe any more in sin and in the wickedness of egotism, that we cannot believe any more in the Jewish distinction between good and evil. And not only have

THE NIETZSCHE MOVEMENT IN ENGLAND

we got to know ourselves, but we have likewise gained knowledge of others, our eyes have been opened to the human origin of all history and religion, so that the only interesting question about any religion for us now is this: “Cui bono? For whose advantage, for the benefit of what type of man, was this religion invented?” All this has been taught to us by the Judaeo-Christian conscience; but the same conscience and the same conscientiousness which made us search and find out our innermost heart, now, after the discovery of the real state of things, force us into discarding this very conscience with all its errors and wrong conclusions. In other words: it is our religion which forbids us any further belief in our religion, it is our morality which gave the death-blow to our morality.

We cannot help ourselves. We must dismiss this old morality; we must try to find another, a higher, a more natural form of morality, but, let me repeat it, *out of morality, out of piety, out of honesty*. We cannot pretend to be altruists any longer! We cannot be liars! Our parents have been decent, law-abiding, religious people; and we have inherited their sense of honour and truthfulness, we have it in our blood! Away with lies, away with the babble of brotherhood, away with all the poisonous hypocrisy of to-day!

“One sees what has really gained the victory over the Christian God—Christian morality itself, the conception of veracity taken ever more strictly, the confessional subtlety of the Christian conscience, translated and sublimated to the scientific conscience, to intellectual purity at any price,” says Nietzsche himself in the *Joyful Wisdom* (Aph. 357). . . . Are these

A RETROSPECT, A CONFESSION, AND A PROSPECT

the words of an irreligious person? Is this the voice of a real immoralist—the speech of a despairing anarchist? This then is the much-dreaded and self-styled Antichrist? Why, if there ever was a true son of the Semitic idea, a noble defender of that ancient faith and its Christian supplement, it is Friedrich Nietzsche. If there ever was a true Christian, it was he. Not only is he not the Antichrist; he is the very opposite of it, he is what Goethe said of Spinoza: Christianissimus. It is his enemies' faith, the faith of those people in whom the religious conscience has not yet blossomed out into the intellectual conscience, that ought to be questioned; it is they who, compared with him, are only wavering sceptics and cowardly idealists, or at best backward Christians, undeveloped Christians, Christians on a lower plane. Ah—what a carnival of shame will seize upon modern Europe when the full significance of Friedrich Nietzsche's thought dawns upon her, when she realises at last what a noble, brave, and truly religious character has been exposed by her to neglect, misunderstanding, and ridicule!

But I am carried away by my subject, and I did not wish to be carried away; I wished to be gentle and "dignified" at this important juncture of the Nietzschean propaganda. Let me therefore fall back upon a less intense and more literary note and say a few calmer words to those for whom Nietzsche, though perhaps they do not yet know it, will soon become an indispensable friend and guide. And I would mention here—amongst the first—the artists, though I have my doubts whether my recommendation of Nietzsche to them is not superfluous. For artists were the first to welcome Nietzsche and have even honoured him

THE NIETZSCHE MOVEMENT IN ENGLAND

with the flattering name of "our philosopher," while, on the other hand, it may safely be predicted that scholars, schoolmasters, and clergymen will be the last to do homage to him—and that for the simple reason that the latter have an easy and the former a difficult life to live. It will be seen that by "artist" here is meant a man who, in whatever direction, has to break new ground, has to create new values, to destroy old errors, and to pay the bill for such daring—that is to say, to live a lonely life, and such men, by nature healthier, prouder, braver than others (for otherwise they would not have undertaken a great task), are likewise more sensitive and vulnerable (for otherwise they would not see new things), and therefore urgently require the cheerfulness, the joyful wisdom, the honest optimism, that speaks out of the pages of our philosopher.

They must likewise learn from Nietzsche, what every leader ought to learn, but what is most difficult to sensuous artists, and that is a certain simple, nay ascetic, way of living, not for the benefit of their souls like the Christian, not out of poverty of spirit and body like the Philistine, but for the benefit of their object, their art, their aim, their aspirations and desires. It was a hard life that Nietzsche lived himself, it is a hard life that he recommends to his followers. And as ideas to the contrary still prevail in England, and as (to my great regret) the name of Nietzsche now threatens to become popular, all-too-popular, I would only mention as a warning to would-be disciples, and as a proof of my statement, the case of Mr. Ernest Horneffer. Mr. Horneffer, one of the foremost German Nietzscheans, of late openly proclaimed his conversion

A RETROSPECT, A CONFESSION, AND A PROSPECT

to monism (in England best known as the naturalistic philosophy of Ernest Haeckel), giving as his reason for doing so that Nietzsche "expected too much from human beings." That was at least right and honest: "*n'est pas diable qui veut*," as the French say, and *n'est pas Nietzscheen non plus qui veut*. Let unholy hands keep aloof from inspired writings, let the laity believe in their old religions and their new philosophies, and let Nietzsche be the philosopher for those only who have to stand alone, but who for this very reason need an example and perhaps a guide more than any other.

It is, then, to the pioneers of science, to those who have left the safe shore of religion and are now explorers upon a treacherous and unknown sea, that Nietzsche should be most urgently recommended, all the more as they have neglected and ignored him too much in the past. It is not good to neglect one's best friends; it is all the worse if one stands in urgent need of them. But to ignore one's enemies is the greatest danger of all—a danger, however, into which men of science, who are far too busy with the smallest and remotest things to see the nearest and greatest, are only too apt to fall. It is a strange thing that those who exclusively rely upon the senses are as a rule not sensitive people, that those who ought to see best see nothing, and are, for instance, quite capable of cheerfully laying out their garden near the edge of a volcano that is by no means extinct. Scientists have no idea that all can again be swamped and killed in a night. They have no suspicion even of a volcano, for it does not spit fire and brimstone any more, but only murmurs "love" and sweet persuasion. It no longer roars and thunders, it no

longer slays thousands in one furious eruption; it has become quite gentle, quite a drawing-room, a lecture-room volcano, and the only sign that it is a volcano is, that it still produces plenty of smoke. Let scientists beware of the smoke-producing metaphysicians, of the fog-loving, fog-favouring obscurantists, who no longer look like theologians, but walk about dressed like gentlemen and know how to hide their spiritual cloven hoof under scientific apparel. Thomas Aquinas and Immanuel Kant are by no means dead yet, but very much alive and easily recognised by connoisseurs in spite of their new and modernised garment: they still preach the "faith" to intellectual audiences, though they no longer call it "faith"; they still recommend "morality" to their innocent flock, though they now call it "intuition" and "instinct"; they still win their honorary degree at a mediæval university like Oxford, though—subtle wisdom!—it is no more what it used and ought to be: the doctorate of divinity. Let scientists beware of their holy enemies.

Let them become aware of their danger, and let them not believe that a negative agnosticism is a safe protection against a positive, powerful, and ancient religion. The assumption of Christian morality presupposes a moral order of the universe, and any further inquiry into the laws of this universe becomes useless, this order being once and for all fixed by religion. In other words: only that truth will be admitted which does not interfere with our prejudices—the Pragmatist would say "which is useful"—yet what has truth to do with moral, religious or pragmatic prejudices? But—and here comes the most important question for science—is there any truth with-

A RETROSPECT, A CONFESSION, AND A PROSPECT

out prejudices; does not all truth depend upon the brain of the man who perceives it? Is not man by his very nature a "prejudiced animal," the only important question being the nature of these prejudices, whether they are prejudices making for ascending or descending life, whether they make for a brave or a contemptible type of man? Of course man is and must be prejudiced, and the great danger of the scientist who believes in absolute, unprejudiced truth is this, that without knowing it he will always fall back upon moral truth, upon the truth we have been accustomed to see for more than two thousand years. For the scientific spirit is merely, as Nietzsche rightly perceived, a higher development of the religious spirit, and the scientist of to-day, in spite of his professed agnosticism, is still a very religious personality: how much religion—unconscious religion, I mean—was there not even in Huxley, Darwin, and Spencer? Darwin was even buried in Westminster Abbey, the Church, no doubt, trying to reward him for his (and his disciples') truly Christian sermon on the necessity of adaptation to environment and the goodly reward of such "fitness": the preference given to such fine fellows by the females and their subsequent "survival" in the midst of a happy and numerous family.

And when it comes to the application of Science to Sociology, when scientists—as, for instance, that young and promising Eugenic Party—now wish to take, nay, even have to take upon their shoulders the heavy responsibilities of command and government—responsibilities which were once the privileges of the highest class of human beings—then the guidance of reason and philosophy really becomes absol-

utely indispensable. Now it may safely be prophesied that these truly progressive men of science will meet with the most hopeless of failures if they persist in taking their duties lightly, if they ignore the magnitude of their task, if they continue to apply their biological laws to human society without any enlightenment as to their significance. It has been rightly objected to them that they wish to apply to human beings the laws of the stud-farm ; rightly, I say, because they have quite overlooked the fact that man—if I may say so without being suspected of religiosity—is above all a moral animal. It is values that create and mould men, it is the mind that improves matter, it is matter impressed with high ideas for generations upon generations that in the end brings forward a healthy, happy, brave, and proud type of man.

In other words: the successful “breeding” of men can only be brought about by religious or philosophic faith. Unfortunately, though, our religion, Christianity, had from its very beginning a low type of man in view ; it has, with an exclusiveness peculiar to all strong movements, never even tolerated a higher type amongst its followers. Arising from among the scum and the dregs of the Roman Empire, this religion stood for the needs of the lower classes : it had an urgent desire for love, peace, charity, benevolence, brotherhood, justice, but likewise a spite against all those who did not require such sugary virtues, an immortal hatred of all those imbued with active ideals, against all those who hold that charity, love, benevolence, and justice *might* be the attributes of the strong, but should never be the impudent demand of the

A RETROSPECT, A CONFESSION, AND A PROSPECT

weak. Now—strange to say—the weak, after a battle of two thousand years, have actually won ; they have gained ground especially from the French Revolution onwards, and, pampered by a century of love, charity, and benevolence, the actual Christian ideal, the ideal of the beginning of Christianity, has taken flesh again everywhere around us, and that in painfully strong numbers. We need only look around us : *ecce Christiani!* What a company it is, to be sure, and how well we now begin to understand the Romans, who despised, nay, actually loathed this rabble of later Jews and early Christians !

What now are the duties of the Eugenic Party, of all those who have combined in order to counterbalance the predominance of a low type of man in our midst ? Their first and principal duty is only too plain: they must learn to know the cause of our present-day conditions, they must recognise that not our unbelief but our belief, not our immorality but our morality, not our heathenism but our Christianity, has driven us towards the abyss of a humanity growing more and more worthless. And they must not only blame our present-day Christianity and our present generation for the calamitous state existing around us ; they must likewise accuse our ancestors, not of their sins and vices, to be sure, but of their very virtues, which are now terribly visited upon us, their children, and make us too gnash our teeth and mutter the words of the prophet Jeremiah: “The fathers have eaten sour grapes and the children’s teeth are set on edge” (Jeremiah, xxxi. 29). “Shall we too eat that sour grape, shall we too swallow the old faith ?” such is the first question which all be-

lievers in Race-regeneration will have to put to themselves—the question to be answered first, before they should even think of action. If they do eat it, if they do continue to walk humbly and comfortably in the ways of their fathers, they will be cursed by their very children—for their endeavours will fail; if they do not, if they succeed in forcing their conscience out of the old religious groove, they will be praised by all succeeding generations—a praise and a success, however, only to be won by a sure knowledge and an open confession of their religious position. A believer in race is no longer a Christian in the old sense of the word. On the contrary, he that interferes with the humble, the miserable, the bungled, the botched, the feeble-minded and their offspring is a most deadly sinner against the spirit of a religion that was invented, and stood, and still stands for the survival of all the lower types of humanity.

Our friends ought further to consider that it is not enough to repudiate the Christian ideal and its type of man, that it is not enough to be negative, that leaders and creators must have positive aims and desires, that navigators upon the sea must know to which port they are steering. Eugenists, therefore, above all must learn to know the type of man, or the types of man, they do want. Now a scientific Eugenist has given up his Christian values, but he has not acquired any new values of his own. How, then, is he going to judge who is fit or unfit? He is quite unable to do so: he will either have to fall back upon Christianity and have the old type of man over again or—which would be much worse than falling back upon an old and by no means stupid religion—he will “sterilise in the

A RETROSPECT, A CONFESSION, AND A PROSPECT

dark."* What a terrible mischief they might be able to do—and ought the knife to be entrusted to people who wish to operate upon humanity in the dark, who judge fit or unfit from their own narrow point of view? Do they really imagine that all those who have survived in fairly good circumstances to-day are the "fittest," that there is not above them as well as below them a class that is "unfit," that is badly adapted to the "requirements of progress," a class that comes to grief under the wheels of our civilisation as easily as, nay, more easily than, the really unfit, the wastrels? A silent class that nobody thinks of or takes care of, a class that even refuses to be taken care of, but a deeply suffering class nevertheless, which has been protected up to now, together with its direct opposites, the wastrels, by the mildness of Christianity? How are they going to distinguish those who are ill-adapted to modern life through their strength, their courage, their intellectual honesty, their higher ambition, their superior sensibility from those who are at the opposite end of the social ladder, if they have no reason to guide them, except a grocer's reason, if fitness only means "civic worth"—that is to say, fitness for the tame requirements of a commercial and mechanical civilisation? May not the same thing happen to them that has happened to the Jews, might they not crucify a God between two criminals, nay, may not even criminals, who

* The Mental Deficiency Bill, dropped for the time being, proposed sterilisation of the unfit under certain circumstances. Sterilisation of abnormal persons is actually carried out to-day in Switzerland and some American States. See on the subject, *Juristisch-psychiatrische Grenzfragen*, viii. Bd. Heft 1-3. Halle a. S. (Carl Marhold). 1911.

occasionally possess great strength of character, be of more real value than the “gods” and the “fit” of such middle-class Reformers? And to people who have lost the moral values of their religion and have acquired no new ones, to people who have thus fallen even below Christianity, we are to entrust power over humanity and its future, to them and to their policemen! Is it not under these circumstances high time to ask the question : *Quis custodiet ipsos custodes?* In plain English: Who sterilises the sterilisers?

There is no other way for our social scientists: they must either return to the old creed or learn a new one, they must either fall back upon the old morality or learn to revalue their values. Science by itself is no guide whatever in questions of the highest importance in state and government : science is merely clever, intelligent, like a woman; she can see and observe well, like a woman, but she is likewise near-sighted, she cannot generalise, she lacks imagination, she needs a purpose and a safe direction. Science, therefore, above all requires guidance and reinforcement from philosophy, all the more so if it is an important science, the science of the future, as the Science of Race and Eugenics promises to become one day. Now men who cultivate this most important branch of knowledge, men who have to decide our future, must be equipped with the highest current wisdom. If they fail to acquire such wisdom, or if they are incapable of distinguishing real from spurious wisdom, they should become more modest, they should not aspire to a position that is above their insight, they should leave the direction of affairs to the religious man who, after all, has some knowledge of the human heart.

A RETROSPECT, A CONFESSION, AND A PROSPECT

They should be all the more cautious and modest, as their failure will compromise not only themselves but us as well, for, though they themselves do not know it, one day it will be known that the greatest and truest advocate of Eugenics was not Sir Francis Galton, but Friedrich Nietzsche. We may then experience the pleasure of being hanged in their company, and it will be clamorously asserted by the Socialists and other religious sectarians that now, once and for all, it has been proved that the ideas of Nietzsche are wholly impracticable. But, honourable as it may be to be hanged in such learned and scientific company, we beg to protest beforehand against such possible miscarriage of justice. In one of Edgar Allan Poe's stories a monkey sees his master shaving; he escapes one day with the razor in his hand, breaks into a house, forces an old lady into a chair, soaps her, flourishes the razor about her face, and then promptly cuts her throat—but is this master responsible for his caricature, especially as these caricatures have never seen us shaving? Are we to be held responsible for the foolhardiness of scientific Boeotians who know nothing of Nietzsche, nothing of our work in England, a work that was done specially for them and their instruction, a work of twenty years' assiduous labour, done under the most adverse of circumstances by a little band of outsiders?

But as I am again losing my “dignity,” let me come to an end and say a few words in conclusion, now that our ways may possibly lie apart, to those outsiders, those friends of mine who have done so much to bring this translation to a successful termination. Their support of the cause during the long years of

THE NIETZSCHE MOVEMENT IN ENGLAND

preparation and publication has been a most able, a most generous, a most unswerving one. Without any desire or hope of praise, they have steadily worked on and accomplished a well-nigh impossible task. For many of them this labour has been one of love: this very index is a contribution from an admirer of Nietzsche, who—just as the devout in the Middle Ages all wished to share in building their Gothic cathedrals—desired to add his stone (and a very good coping-stone too) to the edifice we were rearing. Much trouble, much loving care has been spent on this edition, and that by people who are still considered strangers to all loving cares, nay, to all human emotions. Let this truth be known, that it may counteract some of the falsehoods current about us, and let my friends console themselves for painful misunderstandings by the prediction of a member of a prophetic race, that one day it will be an honour to have been a first translator of Nietzsche, that one day it will be recognised that they, by bravely facing injustice and unpopularity, have in reality deserved well of their country.

OSCAR LEVY.

INDEX.

Absolute, the, an absurd concept, xv. 82.
Absolute music, comes last in line of development, ii. 30 ;
 makes itself felt above words, 41.
 — defined, vi. 193 ; the development of, 194.
Accident as a clashing of creative impulses, xv. 144.
 See also "Chance."
Accusation, underlying notions of, vii. 44.
Accusers, public and private, ix. 303.
Achilles, the Greek trait of cruelty as exemplified in, ii. 51.
 — the case of, and Homer, vi. 189.
Action, the relation between greatness and the proper
 amount of, iv. 102.
 — calmness in, vi. 356.
 — authoritative morals and the right to act, ix. 103 ;
 the illusion that we have any knowledge concerning
 the originating of human action, 120.
 — our doing determines what we leave undone, x. 238 ;
 on distinguishing between two kinds of causes
 of an action, 317.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-Human, ii. VIII, Case of Wagner. IX, Dawn of Day. X, Joyful Wisdom. XI, Zarathustra. XII, Beyond Good and Evil. XIII, Genealogy of Morals. XIV, Will to Power, i. XV, Will to Power, ii. XVI, Antichrist. XVII, Ecce Homo.

INDEX—NIETZSCHE

Action, in what the decisive value of action lies, xii. 46.
— difficulties presented by the concept “reprehensible action,” xiv. 241.

Action, the man of, v. 12; history necessary to, 16;
Polybius and, 17.

Actions, the everyday standard of, vi. 83; on evil actions,
97–9; man’s actions always right, 101; good
and evil actions, 108.

— on balancing consequences of, ix. 132; the combat of
motives, 132; the value of egoistic actions, 159;
of little unconventional actions, 161; on penetrat-
ing to see what they conceal, 358; withheld,
through fear of being misunderstood, 359–60.

— the dangerous view of, x, 202; judged, but never
understood, 208; the way judgments are given
on, 259; the part played by consciousness in de-
ciding actions, 260; as the sources of moral
judgments, 261; their impenetrable nature, 262;
on new tables of value, based on physics, 263.

— beyond good and evil, xii. 98; the consequences of,
101; determined by different moralities, 160.

— the criterion of moral actions, xiv. 217; wherein their
value lies, 240; on reprehensible actions, 241.

— the intention and purpose in, xv. 138; the impulsions
to will actions, 140.

Active, the, defined, xv. 131.

Actor, the, psychology of, ix. 274.

— in what manner Europe will always become “more
artistic,” x. 302–4; the problem of, 318–20.

Adaptability, a term of designation explaining nothing, xv.
125.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

ADDER—AFFIRMATION

Adder, the, The bite of (Zarathustra's discourse), xi. 77–9.
Admiration, its danger, vii. 165; again, 169.
Admirers, on, ix. 286.
Æschylus, the chorus of, i. 56; his *Prometheus*, 75–80;
 alluded to, 88, 91, 100, 103, 104, 187.
— the lyrist, ii. 40.
— his religious unconcern, vi. 128; last years of, 162;
 alluded to, 174, 241.
— quoted, "the old woman hates," ix. 193.
— quoted, x. 34.
— what his attitude might have been to Shakespeare,
 xii. 168.
Æsop, quoted, i. 107.
Æsthetic hearer, the, born anew with the rebirth of tragedy,
 i. 171; what he is, 173.
Æsthetic values, the radical distinction in, x. 334.
Æsthetics, Stendhal, Kant, and Schopenhauer on the
 beautiful, xiii. 130–3.
— the first maxim of—"nothing is beautiful; man alone
 is beautiful," xvi. 75.
Affirmation, the wish to be at all times a "yea-sayer," x. 213.
— yea? as belonging to the market-place, xi. 58; Zarathustra's detestation of those half-and-half ones
— "who have learned neither to bless nor to curse," 199; his vast and unbounded "yea and amen saying," 199; his new value—"become hard!" 261; *The seven seals* (or the yea and amen lay), 280.
— the ability to say "yes" to oneself, xiii. 65; the ascetic priest as a conservative force, 154; his "yea and nay," 156.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Affirmation, the rediscovery of the road to a “yea,” xiv. 45–7 ; “yea,” as the answer of everything that lives, 242.

— the principles of, xv. 30–3 ; our æsthetic “yea,” 287 ; heroic spirits which in tragic cruelty say “yea” unto themselves, 287 ; the new road to an affirmative attitude, 411–3 ; Dionysus, as the secret symbol of the loftiest affirmation of life, 418.

— the attitude of the tragic artist to everything questionable and terrible, xvi. 23 ; the Dionysian “will to life,” 118 ; its symbolism, 119 ; the formula of happiness, 128 ; the pagan defined, 214.

— the keynote of *The Birth of Tragedy*, xvii. 72 ; tragedy as the highest art of, 73.

Affliction, the desire for sore, vi. 383.

Age, the, the happiness of, vii. 95.

— characteristics of, xiv. 55.

— *Skirmishes in a war with* (chap. ix.), xvi. 60–111.

Ages, the tone of voice of different, vi. 387.

Aim, superiority and high, x. 209.

Ajax, the dignity of his transgression instanced, x. 175.

à Kempis (Thomas), his *Imitation of Christ*, xvi. 62.

Alcibiades, the surrender of, ii. 62.

— instanced as one of the world’s predestined men, xii. 122.

Alcohol and Christianity as the European narcotics, xvi. 51 ; and intellect, 52.

— spiritual natures advised to abstain from, xvii. 31.

Alcoholism alluded to, xiii. 187.

— a result of decadence, xiv. 34 ; the habit and results of over-excitation caused by alcohol, 42.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Alcuin, the Anglo-Saxon, quoted, xv. 377.

Alexander the Great, the trait of cruelty in, ii. 51; inventor of the so-called Hellenism, 62.

- a mental retrospect, iv. 105–6; his double mission, 121; the close bond uniting us with his period, 122; a generation of anti-Alexanders necessary, 123.
- science and the symbol of the Gordian knot, ix. 378; instanced, 381.
- a scorner of honour, xv. 205.

Alexandria, symptomatic characteristics of the Alexandrine, i. 135; the entanglement of the modern world with Alexandrine culture, 137; a slave class necessary to, 138; the Alexandrine man, 142.

Alfieri, the fiction in the history of his life alluded to, x. 125.

- his taste for the grand style, xiv. 82.

Alms, on, vii. 317.

Altruism, the cause of, ix. 157; looking far ahead, 158.

- in women, x. 162–3.
- Zarathustra's declaration—"Thus do I love only my children's land," xi. 145; the desire of the type of noble souls, 243.
- the origin of, xiii. 105.
- and egoism, xiv. 58.

Ambition, a substitute for the moral sense, vi. 84; as educator, 378.

Amelioration, social, vii. 138.

America, characteristic vices of, infecting Europe, x. 254.

Amiel (Henri Fréd.), instanced, xiv. 223.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Among Friends, an epode, vi. 409.

Anarchists, the State as a production of, ix. 183.
— as revolters against the too slow tempo of European herd morality, xii. 127; at one with the socialists, 128.

— the Christian and the Anarchist both decadents, xvi. 85–7.

Anarchy, Zarathustra's interview with the fire-dog, xi. 157.
— a result of decadence, xiv. 34.
— as an agitatory measure of Socialism, xv. 228.
— of the same womb as Christianity, xvi. 220.

Anaxagoras, quoted, i. 100.
— as of the company of idealised philosophers, ii. 79; his doctrine reviewed, 134.
— alluded to, xiv. 345.

Anaximander, as of the company of idealised philosophers, ii. 79; his system of philosophy reviewed, 92–7.
— alluded to, vi. 240.

Ancestors, the criticism of our, ix. 179.
— the relation between existing generations and their ancestors, xiii. 106; the fear of, 107; their deification, 108.

Ancestry, of good blood, vi. 319; of pride of descent, 330; the path of our ancestors, 378.

Anchorite, the, his thoughts on friends—"one is always too many about me," xi. 63; "like a drop-well is the Anchorite," 79.

Ancients, the, Things I owe to, (Chap. x.) xvi. 112–20.

Ancient world, the, Nietzsche's claim to having discovered a new passage to, xvi. 112; the value of its labours, 224; their destruction, 225.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Anger, on, vii. 37.

Animal worship, alluded to, vii. 227.

Animality, Schopenhauer and its sovereignty, xiv. 77.

Animals, human pity for, v. 149; the lot of the wild beasts,
149.

— the origin of our morality seen in our relations with
animals, vii. 225-7.

— sentimentality towards domestic animals, ix. 258.

— their maternal instinct, x. 105; what their criticisms
of man may be, 200.

Anonymity of authorship, vii. 79.

— its value, ix. 331.

Anthropology, the purification of races, ix. 253; the in-
crease of beauty, 355.

— the relationship between existing generations and their
ancestors, xiii. 106.

Antichrist, the, the anti-nihilist, the conqueror of God and
of nothingness, predicted, xiii. 117.

— the church as the factor in his triumph, xiv. 176.

— as belonging to the very few, or to the future, xvi. 125.

Anticipator, the, the man with views beyond his time, vi. 248.

Antigone, a type of Greek womanhood, ii. 23.

Anti-nihilist, the superman foretold, xiii. 117.

Anti-paganism, its rise, xiv. 160; its demand which Chris-
tianity everywhere fitted, 160.

Antipodes, the distinction of having one's own, xii. 69.

Antiquarian, the, his spirit of reverence, v. 24; his limited
field, 26; his habit may degrade a considerable
talent, 27; history as revered by, 24; the need
and use of a knowledge of the past, 30.

Antiquity, philology as the science of, viii. 112; a great value

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

of, viii. 118 ; the false enthusiasm for, 120 ; the preference of philologists for, 123 ; two prejudices why antiquity should be classic, 126 ; prejudices for the preference for antiquity, 127 ; clear impressions of, not to the interest of the profession of philology, 129 ; how a superficiality in its conception has been brought about, 134 ; its relation to humanism, 135 ; culture not alone attained through its study, 139 ; the origin of the philologist in, 139 ; taught at the wrong time of life, 147 ; matters in which we are instructed by, 148 ; at the twilight of antiquity, 168 ; Christianity and the guilt of, 173 ; a subject for the consideration of pure science, 178 ; the worship of classical antiquity as it was to be seen in Italy, 179 ; what is antiquity now? 180 ; the main standpoints from which to consider its importance, 181.

Antiquity, the splendid colouring of, alluded to, x. 185.

Antisemitism, Wagner's, x. 136.

— the sentiment of, among the Germans, xii. 207.

— the Jews, a most fatal people, xvi. 154 ; possible for a Christian to be antisemitic without comprehending that he himself is the final consequence of Judaism, 155 ; the relative worth of lies and convictions, 212 ; the convictions of antisemites instanced, 213.

See also under "Jews."

Antithesis, on, vi. 179.

Aphorism, the, readers of, vii. 69 ; the success of, 82 ; in praise of, 83.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Aphorism, the, on the coining and deciphering of, xiii. 12.

- as one of the forms of eternity, xvi. 111; Nietzsche's ambition—to say in ten sentences what everyone else says in a whole book, 111.

Aphrodite, Parmenides and, ii. 118–9; the power of, and its result, 119.

- of Phœnician origin, viii. 160.
- the Christian diabolisation of, and its results, ix. 78.

Apollo, as deity of plastic art, the Apollonian, i. 21; also the soothsaying god, 24; his majestically rejecting attitude, 30; his demands as ethical deity, 40; and those from his disciples, 40; as the representative of one world of art, 121; his true function, 186.

- his fight with Marsyas alluded to, ii. 56.
- and the younger philologists, iii. 79.
- as the god of rhythm, x. 119.

Apollonian, the, the contrast between, and “Dionysian,” analogous to that existing between dreamland and drunkenness, i. 22–8; as evinced in the dialogue of Greek tragedy, 72; the nature of the Æschylean *Prometheus*, 79; the antithesis between the “Apollonian” and the “Dionysian,” 121–8; and operatic development, 142; fraternal union of, with the “Dionysian” in tragedy, 167; compared with the “Dionysian,” 186.

- the antithesis, “Apollonian-Dionysian,” set forth, ii. 36 *et seq.*
- the twin states of art manifestation, xv. 240; what is expressed by, 416; its antagonism with the “Dionysian” in the Greek soul, 416.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Apollonian, the, its presentment in *The Birth of Tragedy*, xvii. 69.

Apollonian ecstasy, on, xvi. 67.

Apollonian Greek, the, his view of the effects wrought by the “Dionysian,” i. 41.

Apophthegms and Interludes, (Chap. iv.) xii. 85–101.

Apostasy from the free spirit, ix. 58.

Apostates, the (*Zarathustra’s discourse*), xi. 217–23; their lack of courage, 218; of the light-dreading type, 219–20; the mousetraps of the heart set for susceptible simpletons, 220; those who become nightwatchmen, 221.

Appearance, and how it becomes actuality, vi. 70.
— historical and natural, ix. 281.
— the consciousness of, x. 88.
— the world of, xv. 70.

Applause, on, vii. 21.
— the thinker and, x. 256.

Aquila, as the opposite to Rome, xvii. 103.

Aquinas (Thomas), quoted, xiii. 51.

Arcadia, idyllic scene in (*et in Arcadia ego*), vii. 346.

Archilochus, placed side by side with Homer on gems, i. 43; the first subjective artist, 44; the non-artist proper? 44; the first lyrist of the Greeks, 45; a new age of poetry begins with, 52; alluded to, 47.

Architecture, its influence on religious feelings, vi. 130; not now understood—we having outgrown the symbolism of lines and figures, 197; and music, 198.
— and the baroque style, vii. 75.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

ARCHITECTURE—ARISTOCRACY

Architecture, of halls for thinkers and places for reflection,

x. 217.

— the expression of power, xvi. 69.

Argument, “one refutation is no refutation,” vii. 299; on seeking to improve a bad argument, 348.

— where the state of mind is of more value than, ix. 35.

Arguments provoke mistrust, vii. 142.

Ariadne, her famous conversation with Dionysus on the island of Naxos, xvi. 75.

Arianism, the law book of Manu criticised, xiv. 123; its influence on the Jews, the Egyptians, Plato, and the Germanic Middle Ages, 125; as an affirmative religion, and the product of a ruling caste, 126.

Aristides, ii. 56.

Aristocrats of the mind, their quiet fruitfulness, vi. 189.

Aristocracy, wealth as the origin of a nobility of race, vi. 35¹.

— the danger of the noble man, xi. 48; the hero in the soul, 49.

— the essentials of a good and healthy aristocracy, xii. 225; the individual inside the aristocratic organization, 226.

— the origin of the aristocratic judgment “good,” xiii. 19–20; the master’s right of giving names, 20; the root idea out of which “good” in the sense of “with a soul of high calibre” has developed, 22–3; the priestly caste, and the concepts “clean” and “unclean,” 26; the resentment of the aristocratic man fulfils and exhausts itself in an immediate reaction, 37.

— Descartes on the sovereignty of the will, xiv. 77.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Aristocracy, its representative belief, xv. 206 ; hatred of aristocracy always uses hatred of monarchy as a mask, 207 ; the higher form of—the exploiters, 306 ; the cause of aristocratic aloofness from the mob, 345 ; the weakening of aristocracy means to abolish strong love, lofty attitudes of mind, and the feeling of individuality, 351.

Aristocracy, the, the bearing of, ix. 203 ; the future of, 204 ; and the ideal of victorious wisdom, 204.

Aristocracy of intellect, xv. 353 ; the new aristocracy, 359.

Aristocratic societies, the preliminary condition for the elevation of the type "Man," xii. 223 ; on corruption in, 224 ; the exploiting character of, 226 ; a Greek *polis* and Venice instanced as, 234 ; the establishment of types in, 235.

— have left the idea "Barbarian" on all the tracks in which they have marched, xiii. 40.

— the gregarious instinct and that of an aristocratic society, xiv. 45 ; the preservation of herd morality insisted on, 107.

Ariston, of Chios, his medico-moral formula, x. 163.

Aristophanes, Euripides in *The Frogs* of, i. 88 ; the inclusion of Euripides and Socrates together in the Aristophanic comedy, 102 ; his unerring instinct in perceiving the symptoms of degenerate culture, 132.

— his religious unconcern, vi. 128.

— untranslatable into German, xii. 41 ; copy of one of his works found under the pillow of Plato's deathbed, 42.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Aristotle, music in the age of, i. 52; his observation on the Greek chorus alluded to, 56; quoted with reference to the Greek chorus, 111; the catharsis of, 170.

- in agreement with Hesiod over the Eris goddesses, ii. 55; his list of contests, 56; his attack on Homer, 56; quoted with reference to Thales and Anaxagoras, 90; alluded to, 83.
- a guide to the understanding of the Homeric question, iii. 154; his admiration of Homer alluded to, 157.
- quoted, iv. 41.
- his views of tragedy, vi. 190; alluded to, 242, 245.
- the desire to find something fixed, and, viii. 168.
- quoted on marriage, ix. 241; his nature instanced, 309; the springs of happiness, 382.
- his doctrines in France, x. 70; his saying on the subject of small women alluded to, 106; and the aim of Greek tragedy, 112–3; the distinction between ethos and pathos, 246.
- philosophy as refined by, xiv. 369.
- as methodologist, xv. 3; his *principium contradictionis*, 31; his misunderstanding with regard to tragic emotions, 285.
- a saying of, quoted, xvi. 1; the tragic feeling not understood by, 119; his attitude to pity, 132.

Armed peace a sign of a bellicose disposition, vii. 337.

Armies, their uses, vii. 336.

Army, the, its functions, vii. 152–4.

Arria, wife of Thrasea Paetus the Stoic, her *holy lie*, vii. 236.

Arrogance, a weed which spoils one's harvest, vi. 289.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Arrogance, its relation to states of truth, vii. 24.
— of the nature of, ix. 260.

Art, the hostility of Christianity to, i. 10; duplexity of the “Apollonian” and “Dionysian,” 21; no true art without objectivity, 44; the Socratic opposition to the tragic need of, 120; the attainment of the great goal of, in the union of the “Apollonian” and “Dionysian,” 167.

— the mysterious connection between the State and, ii. 12; metaphor in, 188.

— the university and, iii. 130.

— and the enterprise at Bayreuth, iv. 104; the tragic art work at Bayreuth, 128; prevents the bow from snapping, 130; old forms of, and music, 138; and the abject slaves of incorrect feeling, 141; the task assigned to modern art, 143; the voice of Wagner’s art, 145; Wagner in, 172; Wagner and the evolution of, 188.

— the æsthetic dilettanti and monumental art, v. 22; effect of art and history, 58.

— as a raiser of the dead, vi. 154; its animation, 156; raises its head when creeds relax, 156; its use of rhythm, 157; the art of the ugly soul, 157; the dangerous tendency of art upon the artist, 162; the individual creations of histrionic and plastic art, 163; not meant for philosophers and natural scientists, 164; our criticisms of, subject to the truthfulness of our sensations, 164–5; what is needful to a work of, 174; unfinished works of—*Corriger la fortune*, 175; present-day art and seriousness, 176; old doubts upon its effects, 190; the

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

"beyond" in, 199 ; acknowledgments to certain hypotheses, 204 ; its teaching, 205 ; the afterglow of, 205 ; soon to be a memory only, 206.

Art, by what kind of philosophy corrupted, vii. 25 ; satisfying the best people by, 57 ; the pirate genius of, 59 ; degenerate species of, 63 ; on the origins of taste in works of, 64 ; artistic substitutes, 66 ; the older art and the soul of the present, 67 ; the mixed species in, 72 ; how an epoch becomes lured to, 76 ; how art makes partisans, 76 ; the art-need of the people, 83 ; of the second order, 84 ; a prospect and retrospect, 91 ; not constituted by works of art, 91 ; continued existence of, 92 ; the poet in, 93 ; the last and hardest task of the artist, 94 ; art and restoration, 94 ; in this age of work, a matter of leisure and recreation, 276-8.

- the dangerous meaning of, viii. 186 ; the work of the model of religion, 187.
- and the making of better men, ix. 189 ; on sick people and art, 250 ; beauty and modern realism, 315 ; intercession and the artist, 316 ; growing expectations from, 360.
- required *another* art—an art only for artists, x. 8-9 ; artistic products and the festival, now and formerly, 124 ; our ultimate gratitude to, 145 ; as the goodwill to illusion, 146 ; the unveiling of ultimate beauties in, 269 ; how to distinguish works of monologic art, 328 ; regarded as a healing appliance to struggling life, 332.
- more opposed to the ascetic ideal than science, xiii. 199.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Art, the nihilistic trait in, xiv. 62 ; our nineteenth century attitude to more natural art, 99 ; on “art for art’s sake,” 246 ; our certain concepts of, 274.

— as the will to overcome “becoming,” xv. 108 ; *The Will to Power in Art*, (Part iv. Book iii.) 239–92 ; the counteragent to decadence, 239 ; concerning the genesis of, 247 ; its voice heard only by artists, 252 ; ugliness the contradiction of, 252 ; communication by means of convention, a condition of, 253 ; pessimism in, 263 ; defined—“essentially the affirmation, the blessing, and the deification of existence,” 263 ; freedom from modern bigotry and philosophy, *à la* little Jack Horner, 264 ; modern counterfeit practices, 265 ; modern art is the art of tyrannising, 267 ; the painter of yesterday and to-day, 267–8.

— and the psychological state of ecstasy, xvi. 66 ; the compulsion to transfigure into the beautiful, 67 ; art for the sake of art, 79 ; the great stimulus to life, 80.

Art-need, the, of the people and of the second order, vii. 83–5.

Articulation, on speaking too distinctly, ix. 292.

Artist, the, his work as conceived by the Greeks, ii. 5.

— Wagner as, iv. 172.

— his need of nature, v. 154 ; nature’s unreason and the artist, 177.

— his sense of truth, vi. 154 ; genius and nullity, 171 ; his attitude to tragedy, 171 ; his ambition, 173 ; his assent to his own self-valuation, 174 ; his joy in old age “knowing his treasures safe,” 189 ; and the case of Achilles and Homer, 189.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Artist, the, an excuse for many a transgression of, vii. 56 ;
 his temptation to have his say in science, 256.
 — remains an individual, viii. 114 ; the highest reason
 seen in his work, 184 ; religion in the work of, 187.
 — what is required of, ix. 228 ; his example in dealing
 with weaknesses, 229.
 — seeks his reward in work, x. 79 ; his ambition and
 work, 204.
 — the finer intuition possessed by, xii. 156.
 — his relationship to his work, xiii. 125 ; as separated
 from the real and the actual, 126 ; nothing more
 corruptible than, 199.
 — beauty to, above all order of rank, xv. 245 ; deter-
 mined by exceptional states, 254 ; how differenti-
 ated from the spectator of art, 256 ; character-
 istics of, physiological and psychological, 258 ;
 concerning a reasonable mode of life for, 259.
 — concerning his psychology, xvi. 65.

Artists, their individuality and example, v. 104 ; live more
 bravely and honourably than philosophers, 119.
 — their irreligiousness, vi. 128 ; *Concerning the Soul of
 Artists and Authors* (a series of aphorisms), 153–
 206.
 — of the age, vii. 97 ; savants nobler than, 106.
 — the need of an art only for artists, viii. 81.
 — wherein we become, ix. 256 ; realism of modern, 315 ;
 regions for, 316.
 — “We artists !” (nature and dreams), x. 97 ; as the
 glorifiers of valuations of the rich, 120 ; their
 conceit often blinds them to their best work, 122 ;
 the musician instanced, 122–3 ; the Germans

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

as, 144; the offensive expression of ideas by some, 193; the juxtaposition of the tastes and powers of, 330; the normal condition with fruitful artists, 331.

Artists, up to the present have belonged to the serving classes, xiii. 220.

- men of strong propensities, with surplus energy, when worth anything, xv. 243; three elements belonging to the oldest festal joys which preponderate in, 243; the nihilism of, 284.
- there is no such thing as a Christian who is also an artist, xvi. 67.

Arts, the mother of, vii. 270.

Ascetic, the, vi. 84; the aids of, 142.

- the triumph of, in the desire for distinction, ix. 114.
- the self-contradiction of an ascetic life, xiii. 150; his strong underlying will for contradiction, 151.

Ascetic ideal, the, *What is the Meaning of Ascetic Ideals* (third essay), xiii. 121–211; the beautiful as defined by Kant and Stendhal, 131; philosophers as personal judges for themselves, 136; the bond between it and philosophy, 142; the ascetic priest, 147; the meaning of all seriousness, 148; the renunciation of one's ego as a triumph, 152; life turned against life, 153; the facts against its being real, 154; in the service of projected emotional excess, 181; at the best a school of sacerdotal manners, 190; its aims and beliefs, 191; modern science viewed as its latest manifestation, 192; its anti-idealists, 193–4; rests on the same basis as science, 199; Nietzsche

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

sche's reverence for, *in so far as it is honourable*, 205; his dislike of coquettish bugs and whitened sepulchres, 205.

Asceticism, the Christian form of, vi. 138 *et seq.*

— limits regarding, ix. 278.

— Nietzsche's desire to naturalise, xv. 336; spoilt by having been abused by the Church, 336.

Ascetics, their diatribes against the senses, xvi. 28.

Asianism, vii. 112.

Ass festival, The (Zarathustra's discourse), xi. 384–8.

Assailants of intellectual movements, vii. 104.

Assertions surer than arguments, vii. 142.

Assyrians, the, xvi. 156.

Astrology, the teaching of, vi. 17.

Atavism, the origin of the learned shown in their methods and works, x. 287–90.

— on inherited bad instincts, xii. 239.

Atavist, the, and the forerunner, vi. 388.

Atheism, Zarathustra encounters the ugliest man—the murderer of God, xi. 320–6.

— and accepted refutations regarding God, xii. 72.

— examined and defined, xiii. 207.

— drew Nietzsche to Schopenhauer, xvii. 78.

Athene, the ideal of, vii. 94.

Athens, debauchery at, vii. 312; alluded to, 314.

— Plato's allusion to the beautiful boys of Athens, xvi. 78.

— its climate, xvii. 33.

Athos, Mount, the Hesychasts of, xiii. 171.

Atomism, well refuted, but still retaining dangerous phases, xii. 19.

Atridæ, the, their family curse, i. 35.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Attack, how we should, vii. 355.
Attention, the, the command of, vii. 130.
Attic tragedy, as the product of the strife of the antithesis
between "Apollonian" and "Dionysian" art, i. 22.
Attitudes, those who love, and regard virtue as a sort of
attitude, xi. 111.
— not in keeping with greatness, xvii. 53.
Auerbach (Berthold), iii. 58.
— his distorted style, iv. 87.
Augustine, Saint, x. 316.
— his passion for God, xii. 70; alluded to, 122.
Augustus, the Emperor, on the last words of, x. 74.
Author, the, the upright, the best, Draconian law against,
vi. 180; the sin against the reader's intellect,
180; relationship of, to the public, 184; the
interesting life of his book, 188; his joy in old
age, *knowing his treasures safe*, 189; describes
the feelings and adventures of others, 190; the
case of Homer and Achilles, 189.
— what the reader brings to and expects from, vii. 249.
Authority, on the acquiring of, xiv. 119.
Authors, the misfortune of clear and the good fortune of
obscure, vi. 178; good narrators bad explainers,
182; the writings of acquaintances, 183;
rhythymical sacrifices, 183; necessity of bad
authors, 185.
— and short-sighted persons, vii. 265.
— sources of the loquacity of, x. 130; the writers of
learned books, 325; traits of the craftsman, 327.
Autobiography, the discussion of matters of faith in, iv. 23.
Authors, the fate of some famous, xiii. 179; moral—what

*The volumes referred to under numbers are as follow:—I, Birth
of Tragedy. II, Early Greek Philosophy. III, Future of Educa-
tional Institutions. IV, Thoughts out of Season, i. V, Thoughts out
of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-*

AVIATION—BAD

sensible man nowadays writes one honest word about himself? 180.

Aviation predicted, vi. 248.

Awakening, The (Zarathustra's discourse), xi. 379–83.

Awkwardness and politeness, ix. 297.

Axioms in a thousand years from now, x. 173.

Babylon, her Dionysian festivals, i. 29.

Bacchæ, the, of Euripides, a protest against the practicality of its own tendencies, i. 94 *et seq.*

Bach, the rise and influence of, i. 151.

— the texts of his Cantatas referred to, ii. 41.

— in musical development, vi. 197.

— his luminous inner life, vii. 143; an estimation of his music, 267.

— Wagner's way of speaking of him, viii. 91; Wagner not the good official that Bach was, 93; his splendid life alluded to, 93; his natural nobility, 99.

— the dedication of his High Mass, xiii. 220.

— of a strong race, now extinct, xvii. 45.

Bacon (Francis, Lord), v. 44.

— quoted, viii. 154.

— as representing an attack on the philosophical spirit, xii. 210.

— quoted, xiv. 206.

— as methodologist, xv. 3; Shakespeare as Bacon—a proviso, 282.

— is Shakespeare, xvii. 40–1.

Bad, whom dost thou call bad? x. 209.

Bad, the, the difference between the “bad” of aristocratic origin and the “evil” of unsatisfied hatred, xiii. 39.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Bad, the, and the good as types of decadence, xiv. 35.
— defined as weakness, xvi. 128.

Bad conscience, *Nietzsche's hypothesis concerning its origin*, xiii. 99–118; as the result of the forcing back of the instinct of freedom, 104; the fountainhead of altruism and idealism, 105.

Baer, von, an opinion of, alluded to, vi. 245.

Bagehot (Walter), *Physics and Politics* quoted, v. 193.

Bahnsen, as a philosophic German, and old “humming top,” x. 310.

Baker, the saying of Comorro to, quoted, xiv. 289.

Bâle, the university at, iii. 7–9; *Nietzsche's inaugural address on Homer and Classical Philosophy*, 145–70.

— Nietzsche's resignation of the professorship (1879), xvii. 10.

Ballet, the, has become master of opera, xv. 271.

Balzac, quoted, xii. 133; instanced among the men of his century, 219.

Banquets, the vulgar meaning of modern, ix. 209.

Barbarian, the idea left by the aristocratic races on all their tracks, xiii. 40.

Barbarians, Goethe's conversation with Eckermann on, quoted, iv. 10; Hölderlin's view of Philistines and barbarians, 20.

— their inability to keep within the bounds of moderation, xv. 309; the new, which come from the heights, 329.

Barbarism, why detested, ix. 313.

Batis, Alexander's cruelty to, ii. 51.

Baudelaire, alluded to, xiv. 76.
— Sainte-Beuve as in some respects his prototype, xvi. 62.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Bauer (Bruno), became an attentive reader of Nietzsche, xvii. 77.

Bayreuth, Wagner in, iv. 101; the spectator in Bayreuth—a sight worth seeing, 103; the enterprise at, and its significance to art, 104; the witness of, 125; a haven for all wanderers, 126.

— another word for a Hydro, viii. 41; the modesty of Christians at, 49; some concepts too good for, 50; falsity characteristic of Bayreuthians, 51; one leaves one's self at home when one goes there, 61; the attitudes, singing, and orchestra compared, 85; the real Wagner of, 86.

Beautiful, the, the circuitous path to, vii. 56; to will the good and be capable of the beautiful, 160.

— the rich and leisurely as the actual valuers of, x. 120–1; the perception of the necessary characters of things, 213; the means and the art of producing, 233; its discernment, the charm of life, 269.

— the violators of the noble name of (*immaculate perception*), xi. 145–8.

— Kant's definition compared with Stendhal's, xiii. 131.

— our love of, as the creative will, xv. 21.

— the delight man finds in his fellows, xvi. 74; as the creation of man, 75; *nothing is beautiful—man alone is beautiful*, 75; the two first principles of all æsthetic, 76.

Beautifying, what we should learn from the artists regarding the art of, x. 233.

Beauty, the noblest kind of, vi. 156.

— abnegation of the will to beauty in women, vii. 141.

— conformity to customs leads to physical beauty,

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

ix. 31; origins of female beauty, 32; and the significance of the age, 166; the danger in, 257; its kingdom, 332; the increase in, and civilisation, 355; and knowledge of reality, 381; the beauty of discernment, 382.

Beauty, the voice of, and the virtuous ones, xi. 109; the gloomy philosophers, who have not yet learned beauty and laughter, 139; the hardest thing of all to the hero, 140; *when power becomes gracious and descendeth into the invisible—I call such condescension beauty*, 141; emasculated (*immaculate perception*), 146; Zarathustra's distrust of insidious beauty—*away with thee, thou too blissful hour . . . involuntary bliss!* 197.

- something which is above all order of rank to the artist, xv. 245; biological value of beauty and ugliness, 245–7.
- Schopenhauer's conception of, as a momentary emancipation from the “will,” xvi. 77; Plato's conception that all beauty lures to procreation, 78; not accidental, but attained with pains, 106; the first rule of—nobody must “let himself go,” not even when he is alone, 107; why the Greeks remain the first event in culture, 107–8.

Becoming, the hidden force acting behind, in nature and art, ii. 5; the cruelty which is its essence, 8; considered as a punishable emancipation from eternal being, 93; the declaration of Heraclitus on, 97; Parmenides' view of, 118; the prayer of Parmenides, 126; the Anaxagorean conception of, 146; viewed in the presence of art, 155.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Becoming, the man condemned to see “becoming” everywhere, v. 8 ; the personality and the world process, 75 ; and Hartmann’s philosophy, 77.

— conceived but not explained, x. 158.

— no purpose can be assigned to, xiv. 12 ; no great entity rules behind, 13 ; as a reality, 14.

— on being and becoming, xv. 81 ; stamped with the character of being, the highest will to power, 107 ; defined, 108 ; concerning the value of, 177–9.

— the philosopher’s hatred of the idea of, xvi. 17.

Beethoven, his jubilee song and ninth symphony, i. 27–8 ; the effect of a symphony of, 53 ; his rise and influence, 151 ; as a topic of conversation, 173.

— incongruity of the words in the last movement of his ninth symphony, ii. 37–9.

— the benefit he gained from the German culture of his time, iii. 105.

— the critique of David Strauss travestied, iv. 37 ; a remark of, as commented on by Strauss, 48 ; the source of his gaiety, 166 ; in him music found her language, 180 ; the first to make music speak the language of passion, 181 ; the symphony as he understood it, 182.

— the biographers of, v. 60 ; his strength in holding out against so-called German culture, 120 ; his music, 123.

— his ninth symphony, vi. 158 ; his method of composing, 159.

— and modern execution, vii. 68 ; composed above the heads of the Germans, 86 ; the eighteenth cen-

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

tury *sang itself out in Beethoven and Rossini*, 88 ; his resignation, 143 ; the work of ; a panegyric, 268 ; alluded to, 308.

Beethoven, and Brahms, viii. 45 ; the eighteenth century's swan song, 64 ; Wagner's false presentation of, 91 ; Wagner lacks the German charm and grace of, 92 ; his sublime resignation referred to, 93 ; his natural nobility alluded to, 99 ; bad pianists who play his works, 181.

- the music of, ix. 229.
- the man, behind German music, x. 140 ; as conceived and characterised by Goethe, 141.
- the atmosphere of his music, xii. 200 ; as an European event, 202 ; as one of the masters of *new modes of speech*, 218–9.
- his biographer Thayer, xiii. 179 ; his disposition—*that of a proud peasant*, 220 ; alluded to, 224.
- Schiller as an ingredient of, xiv. 89.
- a classic is the reverse of Beethoven, xv. 273 ; the first great romanticist, according to the French conception, 279 ; instanced beside Dionysus, 419.

Beggar, The voluntary (Zarathustra's discourse), xi. 326–32.

Beggars, why they still live, vii. 317.

- ought to be suppressed, ix. 184.
- and courtesy, x. 196.
- *The Pitiful* (Zarathustra's discourse), xi. 102–5.

Being, on, and becoming, xv. 81.

- Heraclitus eternally right in declaring it an empty illusion, xvi. 18 ; the concept proceeds only from "ego," 21 ; the error regarding "being" as formulated by the Eleatics, 22.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Belief, motive as secondary to, x. 81 ; what dost thou believe in? 209 ; believers' need of, 285 ; most desired when there is lack of will, 286.

— Nihilism and, xiv. 16 ; St. Paul and the means where-with men are seduced to belief, 142 ; the desire for belief confounded with the will to truth, 372.

Bellini, Schopenhauer and *Norma*, ii. 42.

Benevolence, on, and beneficence, ix. 355.

— the instincts of appropriation and submission in, x. 162.

Bentham, his utilitarian system, xii. 174.

Bentley, his case instanced, viii. 127 ; and Horace, 141 ; stories concerning, 142.

Bergk, of his history of literature, viii. 153.

Bernard (Claude), alluded to, xiv. 39.

Bernini, alluded to, vi. 164.

Bestower, the, Zarathustra as, xi. 103 ; the lonesomeness of all bestowers—*Light am I : Ah, that I were night ! But it is my lonesomeness to be begirt with night*, 124.

— compared with the exhausted ones, xiv. 40.

Bestowing, the reason of Zarathustra's down-going, x. 272.

— *The Bestowing Virtue* (Zarathustra's discourse), xi. 85–91 ; the desire of the type of noble souls, 243.

Beyle (Henri). See "Stendhal."

Beyond, the, in art, vi. 199.

Beyond, the, the concept not even real, xvii. 52 ; invented in order to deprecate the only world that exists, 142.

Beyond good and evil, the meaning of that dangerous motto—not the same, at any rate, as "good and bad," xiii. 57.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Beyond good and evil, a forcing house for rare and exceptional plants, xv. 328.

- the stand demanded for philosophers, xvi. 44 ; the reception given to the concept, 90.

Beyond Good and Evil, aphorism 195 recalled by the question of the Jewish transvaluation, xiii. 31 ; aphorisms regarding cruelty referred to, 74 ; alluded to, 145.

- quoted, *the genius of the heart*, xvii. 67 ; the book reviewed by Nietzsche himself, 114-6 ; as a criticism of modernity (1886), 115 ; *does not contain a single good-natured word*, 116 ; its theological standpoint, 116.

Bible, the, the mightiest book, vi. 347.

- compared with other books, vii. 52-4.
- on the way it is read, ix. 66 ; and the art of false reading, 85.
- the masterpiece of German prose, xii. 205 ; the reverence for, an example of discipline and refinement, 238.
- allows of no comparison, xvi. 188 ; the story of creation it contains, 197 ; its beginning contains the whole psychology of the priest, 199 ; its vulgarity, 215.
- the demand it makes upon us, xvii. 93.

Biographers, a mistake made by, vii. 174 ; a necessary reflection of biographers—*nature takes no jumps*, 295.

Birth of Tragedy, The, the aim of the book—to view science through the optics of the artist, and art moreover through the optics of life, i. 4.

The volumes referred to under numbers are as follow :—I, *Birth of Tragedy*. II, *Early Greek Philosophy*. III, *Future of Educational Institutions*. IV, *Thoughts out of Season*, i. V, *Thoughts out of Season*, ii. VI, *Human, all-too-Human*, i. VII, *Human, all-too-*

Birth of Tragedy, The, its critics—*Zarathustra's discourse on scholars*, xi. 149.

- the preface to, alluded to, xiii. 200.
- art in, xv. 289–92.
- alluded to, xvi. 10.
- reviewed by Nietzsche himself, xvii. 68–75 ; Hellenism and Pessimism a less equivocal title, 68 ; thought out beneath the walls of Metz, in the midst of duties to the sick and wounded, 69 ; its two decisive innovations, 69 ; the regarding of morality itself as a symptom of degeneration, 70 ; the first translation of the Dionysian phenomenon into philosophical emotion, 70 ; the tremendous hope which finds expression in this work, 72–5.

Bismarck, and David Strauss, iv. 57.

- alluded to (note), vi. 322.
- on unconditional homage to, ix. 169.
- his Machiavellism with a good conscience, x. 305.
- alluded to, xiii. 217, 221, 222.
- and Protestantism, xiv. 71.
- characteristic of the strong German type, xv. 318.

Bitterness, opposite means of avoiding, vii. 33.

Bizet, the twentieth hearing of *Carmen*, viii. 1 ; its orchestration, 1 ; psychological effects, 2 ; the conception of love in his works, 4.

- as the discoverer of a piece of the *South in music*, xii. 216.

Blame, on praise and, ix. 149.

Blind disciples, the, their necessity to help a doctrine to victory, vi. 127.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Bliss, Involuntary (Zarathustra's discourse), xi. 193–8.
Boccaccio, alluded to and quoted, xvi. 194.
Body, the, the contempt of the soul for, xi. 7 ; the voice
of the healthy body, 32–5 ; *The Despisers of*
(Zarathustra's discourse), 35–7 ; greater than
ego, 36 ; its despisers criticised—*verily not as*
creators, as procreators, or as jubilators do ye
love the earth, 146.
— as a social structure composed of many souls, xii. 28.
— the belief in, xv. 18–20 ; as clue to the man, 132–4 ;
as an empire, 134 ; the importance of the
animal functions, 145 ; the whole of mental
development a matter of the body, 150.
— the importance of its nutrition, xvii. 29 ; effects on,
of cooking, 30 ; of alcohol, 31 ; of diet, 32 ; of
climate, 33 ; of idealism, 35 ; reading a means of
recuperating its strength, 36 ; concepts invented
to throw contempt on the body, 142.
Boehler, his advice to Wesley, ix. 275.
Bonn, early days at the university, iii. 17 ; the resolve to
found a small club, 18 ; holiday excursion to
Rolandseck, 19 ; the encounter with two
strangers, 22 ; the philosopher converses, 29 ;
scene on the wooded heights above the Rhine,
30 ; the work of the club reviewed, 31 ; the over-
heard conversations, 32 ; the interlude during
which the students and the philosopher converse,
98 ; recovered personality, 109 ; students from,
120.
Books, the possible future of some, v. 133 ; the comfort
of the savant, 170.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

BOOKS

Books, which teach how to dance, vi. 187; the book grown almost into a human being, 188.

- a means of attraction to life, vii. 19; dangerous books, 38; *the book that tells of Christ*, its remarkable influence, 52; cold books, 73; the value of honest books, 75; a good book needs time, 78; made better by good readers, and clearer by good opponents, 79; the name on the title page, 79; for whom written, 80; looseness of tongues, 108; those containing logical paradox termed forbidden, 245; the best German prose works, 250; as teachers, 283; European books, 302.
- Nietzsche makes reference to his, viii. 43; note on *The Genealogy of Morals*, 50.
- lights and shades in, x. 125; should carry us away beyond all books, 205; first questions concerning the value of, 325; observations on learned books, 325–7; the craftsman and the mere littérateur, 326; traits of the craftsman and the expert, 327.
- the value of, varies with the condition of the reader, xii. 44; and the populace, 44; on German books and methods of reading, 202; the belief of the recluse regarding, 257.
- the chief characteristic of modern books is the innocence of their intellectual dishonesty, xiii. 178.
- those that count for something in Nietzsche's life, xvi. 112.
- Nietzsche's favourites—small in number, xvii. 37; a library makes him ill, 37; their misuse to the detriment of thinking, 48; no one can draw

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

more out of books than he already knows, 57 ;
 Nietzsche's privileges as a writer of, 60 ; his
 readers, 61 ; his perfect reader, 62.

Books, Why I write such excellent, xvii. 55–130.

Boredom, vii. 225.

Borgia, Cæsar, as a man of prey, xii. 118.
 — alluded to, xvi. 90; Boccaccio's remark regarding, 194.

Born again, the term applied to Peter Gast, xvii. 97.

Boscovich, his refutation of atomism, xii. 19.

Bourgeois, the, the seeking of conditions which are
 emancipated from, xiv. 97.

Bourget (Paul), as a representative of modern Paris, xvii. 38.

Brahmanism and the precepts of Christianity, ix. 65 ; its be-
 liefs and achievements compared with European
 Christianity, 94; the story of King Visvamitra, 114.

Brahmins, the, their use of religious organisation as a
 means to secure that super-regal state, xii. 80.
 — their warlike instincts, xiii. 146.

— their attitude to truth and the belief that something
 is true, xvi. 152.

Brahms, analytically criticised, viii. 44–6 ; the most
 wholesome phenomena, 99.
 — as a typical Epigone, xiv. 88.

Brandes, v. 190.

Bravery, and cowards, ix. 259 ; the last argument of the
 brave man, 345 ; the brave soldiers of know-
 ledge, 392–3.
 — Napoleon's opinion concerning Murat, x. 189.
 — Zarathustra speaks of bravery and passing by, xi. 256.

Breeding, Discipline and, (Book iv.) xv. 295–432.

Brevity, the fruit of long reflection, vii. 68–9.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Brochard (Victor), his study on the Greek sceptics alluded to, xvii. 37.

Brosses (the President des), and the Campagna Romana, xiv. 87.

Brunhilda, the noble example of, iv. 203.

Brutus and the dignity of philosophy and history, v. 200.
— Shakespeare's character of, analysed, x. 131.

Buckle, the breaking out, once again, of the plebeianism of the modern spirit in, xiii. 23.

— his incapacity of arriving at a clear idea of the concept "higher nature," xv. 313.

— the great man and his environment, xvi. 102-3.

Buddha, the appearance of, alluded to, ix. 95 ; quoted on concealing virtues, 388.

— the shadow of, shown after his death, x. 151 ; quoted, 178 ; the error regarding man found expression in his teaching, 284 ; as a founder of religion, 295.

— his times, xiv. 26 ; the conditions in which he appeared, 52.

— his religion and the triumph over resentment, xvii. 21.

Buddhism, the only way from orgasm for a people, i. 158.

— the rice-fare of India as effecting the spread of, x. 173 ; its origin in a malady of the will, 286.

— its most admirable point, xii. 81 ; among the principal causes of the retardation of the type man, 83.

— the idea of redemption in, xiii. 172 ; expresses the same criticism of life as Epicurus, 173.

— and Nihilism xiv. 6 ; instances of Buddhistic valuations, 19 ; its European form, 49 ; again, 52 ; the second appearance of, 59 ; as a negative Aryan religion produced by the *ruling* classes, 126 ;

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Buddha *versus* Christ, 129–31; secretly gaining ground all over Europe, 198.

Buddhism, compared with Christianity, xvi. 147; as beyond good and evil, 148; its prerequisites, 149; a religion for races which have become kind, gentle, over-spiritual, 151.

Bulow (Hans von), his pronouncement on Nietzsche's overture to *Manfred*, xvii. 40; his piano arrangement of *Tristan und Isolde*, 43.

Bund, the, its criticisms of Nietzsche alluded to, xvi. 90.

- early criticisms which appeared in, xvii. 56–7.

Burckhardt (Jacob), quoted, v. 25.

- as historian, viii. 170.
- Bâle indebted to him for her foremost position, xvi. 55; his profound scholarship, 117.

Burschenschaft, the old primitive, iii. 137; the instinct that hated, 138.

Business, a form of recreation to many, vii. 319.

Business men, ix. 184.

Byron, quoted—*Sorrow is knowledge*, vi. 112; lacked nothing but thirty years more of practice, 202; his criticism of Shakespeare quoted, 203; his childhood, 308.

- instanced, viii. 76; Goethe quoted on, 88.
- instanced, ix. 107; and Napoleon, 264; instanced, 380; again, with the great epileptics, 381.
- alluded to, xii. 201, 245.
- the destruction of his Autobiography, xiii. 179.
- his resemblance to Rousseau, xiv. 84; alluded to, 58.
- Nietzsche's profound appreciation of *Manfred*, xvii. 40.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Cæsar, ix. 381.

- as a type, x. 65.
- one of the world's predestined men, xii. 122.
- among the greatest men, xv. 52 ; a scorner of honour,
205.
- alluded to, xvi. 83, 95.

Calderon, his insupportable superlative Christianity, vi.
144.

- on the German stage, vii. 87 ; alluded to, 91.

Calumny, the dishonesty of, vii. 323.

Calvin, the burning of Servet by, vi. 100.

- followed up Paul's conception of predestination,
vii. 241.

- alluded to, ix. 115.

- alluded to, xiii. 78.

Cambodia, priestly privileges in, xiii. 145.

Campagna Romana, the individual impressions of, xiv. 87.

Caracalla, a type of the degenerate as ruler, xv. 313.

Caracci, the, the painting of, vi. 198.

Caravaggi, the, the painting of, vi. 198.

Carlyle, his praise of Jean Paul alluded to (note), vii. 247.

- an allusion to his formula of hero-worship, ix. 264.

- his loquacity, x. 130.

- his knowledge of what was lacking in England, xii. 210.

- as confounding the desire for belief with the will to
truth, xiv. 372 ; alluded to, 23, 278.

- instanced, xv. 202 ; as an interpreter of great men, 371.

- his pessimism as the result of undigested meals, xvi.

60 ; criticised—at bottom an *English Atheist who makes it a point of honour not to be so*, 70 ; the
great man and his environment, 103.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Carlylism, as the need of weakness, xvi. 210.
Carnot, alluded to, ix. 172.
Carrière, of Munich University, alluded to, v. 135.
Casanova (note), ix. 297.
Caste, the good described as a, the bad as a mass, vi. 65.
Castes, interchange between, supposed—of good blood, vi. 319.
— the three distinct types which every healthy society falls under, xvi. 217; the order of nature, 218; *their order merely formulates the supreme law of life itself*, 219; the pyramid, 219.
Casuistry, in relation to the greater advantage, vii. 216.
— a dilemma instanced, ix. 317.
Catholic Church, the, in what lies its strength, vi. 73.
Causality, the sense of, and morality, ix. 17.
— *against*, xv. 53–62; *Will to Power* and, 163–5.
— *the error of false causality*, xvi. 35; the notions of guilt and punishment meant to destroy man's sense of, 200.
Cause, the, as being sought after the effect has been recorded, xv. 10; the concept criticised, 55–8.
Cause and effect, the confusing of, in estimating principles, vi. 384.
— a question of conscience, ix. 223; alluded to, 129.
— wherein we may have advanced from the old ideas of, x. 157; the probability of there being no such duality, 158; a piece of atavism of remotest origin, 170.
— and “non-free” will, xii. 30.
— *the error of the confusion of*, xvi. 33.
Caution, vii. 128.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

CELEBRATED—CHAMFORT

Celebrated men, the comedy of, x. 71.
Celibacy, a result of decadence, xiv. 34.
Cellini, an example of the father in educating, v. 109.
— his *Perseus* alluded to, vi. 237.
Celtic races, the, provided the best soil for Christianity
in the north, xii. 68; their pious scepticism,
68.
Centuries, the last (concerning the history of European
Nihilism), xiv. 73–91; *the three centuries*, 77–80;
the seventeenth and eighteenth, contrasted, 81;
the Christian; the nineteenth *versus* the eighteenth,
86; our drawing closer to the seventeenth
and sixteenth, 97.
Century, the seventeenth, as aristocratic, xiv. 77; the eighteenth,
as spiritual, 78; the nineteenth, as more
animal, 78; theories and the nineteenth, 79;
two great attempts to overcome the eighteenth,
87; the problem of the nineteenth, 92; the
advance of the nineteenth upon the eighteenth,
95–6; the simplification of man in the nine-
teenth, 98–100; the twentieth, 108.
— concerning the strength of the nineteenth, xv. 394;
the fight against the eighteenth, 397.
— Goethe and the nineteenth century, xvi. 110.
Ceremonies, disappearing, ix. 382.
Certainty, the question of the criterion of, xv. 96.
Chamberlain (Houston), his “Nineteenth Century”
(note), ix. 253.
Chamfort, his works praised, vii. 302.
— an attempt to account for his revolutionism, x. 128;
the last words of, quoted, 129.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Chance, the domains of volition and, ix. 134.
— and personal providence, x. 214; the harmony of beloved chance, 215.
— Zarathustra counsels its subjection and exploitation, xi. 201; the preference of all things for dancing at its feet, 201; *I cook every chance in my pot* (Zarathustra), 207; *suffer the chance to come unto me . . . , 212.*

Chandala, the, the priests becoming, xiv. 94; the priest's conception of, 119; the Jewish, 153.
— its place in Indian morality, xvi. 46; Manu quoted regarding, 47; its values as triumphing in Christianity, 48; the feeling of, 105; the time coming when the priest will pass as our Chandala, 105; the Christian Chandala and the Scribes and Pharisees, 195.

Change, the effecting of, by degrees—small doses, ix. 362.

Changes, as appearances—time eternal, xv. 53.

Chaos, *one must have chaos in one to give birth to a dancing star* (Zarathustra), xi. 12.

Character, its unchangeableness, vi. 62; of cruel people, 63; restriction of views as leading to what is called strength of character, 212-3.
— a character portrait, vii. 223.
— on strength of, ix. 264; what we are free to do with our, 388.
— ultimate nobility of, x. 89; and spirit, 202; on giving style to one's character, 223; the attainment of satisfaction with one's self, 224.
— a sign of strong, xii. 91.

Charity, the charitable man, ix. 279.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

CHARITY—CHILDREN

Charity, I give no alms—I am not poor enough for that (Zarathustra), xi. 5; war and courage have done more great things than charity, 52.

— the prompting of their protégées by charitable people, xii. 116.

— its place in Christianity, xvi. 153.

Charles the Bold, a saying of, quoted, xiii. 144.

Charles the Great cultivated everything classic and combated everything heathen, viii. 134.

Chastity, female, x. 104.

— *Zarathustra's discourse on*, xi. 61–2.

Chateaubriand and the Campagna Romana, xiv. 87.

Cheerfulness, the calumniators of, ix. 277.

— concerning the misunderstanding of, xv. 384.

— exuberant spirits and success, xvi. preface.

Chemistry, the prejudice concerning the unalterable, xv.

III.

— chemical philosophy in the world's economy, xvi. 244; chemical affinity and coherence believed to be evolved, 246.

Child, the eternal, vii. 135; the myth of the child's kingdom of heaven, 323.

— *The Child with the Mirror* (*Zarathustra's discourse*), xi. 95–8.

Child, Wife and, a series of aphorisms, vi. 295–316.

Children, Zarathustra's altruism—*thus do I love my children's land . . . unto my children will I make amends for being the child of my father*, xi. 145; he would perfect himself for the sake of the children of his hope, 194; the happiness of his fate, 198; the children's land—the love of the new

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

nobility, 248 ; the children of the future—*laughing lions must come*, 347.

China, social conditions in, x. 67.

Chinese, the, a maxim of, quoted to illustrate a latter-day tendency, xii. 242.

Chivalry, the secret of the Greek aristocracy compared with, ix. 202.

— the position won by power, xiv. 76.

Chopin, the inimitable, a criticism, vii. 271; his *Barcarolle*, 271.

— possesses distinction of the nobler type, xiii. 220.

— Nietzsche's predilection for—*would let all other music go*, xvii. 45.

Chorizontes, the, their representations regarding Homer, iii. 153.

Chorus, the Greek tragic, an analytical disquisition, i. 55–62 ; its function, 67 ; the conception of, 69–70.

Chorus, the Greek satyric, i. 63 *et seq.*

Christ. *See* “Jesus.”

Christian, the, his need of redemption psychologically explained, vi. 132 *et seq.*

— the God of, viii. 165.

— the perfect French type of, ix. 190.

— in what manner understood as a romanticist, x. 333.

— his life as exactly that from which Christ preached deliverance, xiv. 176 ; his treatment of the body as an enemy, 185 ; his ignorance in matters psychological, 185 ; an examination into his struggle against nature, 186–9 ; acts against his instincts, 206 ; alluded to, 114.

— merely a psychological misunderstanding of himself,

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

xvi. 179 ; the Jew over again, 188 ; nothing more than an anarchical Jew, 190 ; he instinctively rebels against everything privileged, 195.

Christian asceticism and holiness, vi. 138 *et seq.*

Christian community, the, its legislators and ideals, xiv. 166–70.

Christian ideals, (Part iii. Book ii.) xiv. 179–209.

Christian morality and master morality, the antithesis between, viii. 49.

Christian scepticism, vii. 16.

Christian virtue, the way to a, vii. 130.

Christianity, its hostility to art and life, i. 10 ; the most dangerous form of the will to perish, 10.

- its rise, and its most beautiful fruit, ii. 7.
- alluded to, iv. 121.
- and the Hegelian philosophy, v. 59 ; the hopelessness toward the future engendered by, 67 ; Wackernagel quoted on classical culture and Christianity, 69 ; the historical consequences of, 85 ; the dallying in the modern mind between paganism and Christianity, 112–3 ; and the self-interest of the State, 161.
- the cause of its triumph over Greek philosophy, vi. 80 ; the fate of, 126 ; the faith of fettered spirits as necessary to, 211 ; responsible for wild emotions, 227 ; Nietzsche's interest in (note), 364.
- the example of, strained to its limits, vii. 30 ; the fulfilment of, 50 ; its future, 51 ; and the pagan characteristic, 113 ; balm and poison, 119–21 ; the first bringer of the idea of sin, 237 ; music as conceived and desired by, 269 ; sentiments re-

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

garding Christianity as test signs of culture, 284; alluded to, 49, 54, 143.

Christianity, and Bayreuth, viii. 50; and the conception of antiquity, 134; its advent, 169; one of the most dreadful chapters in history, 172; and antiquity, 173.

— its suppression of the actors of virtue, ix. 36; the ostentation and parading of sin by, 36; and the emotions, 60; its assimilated spirituality as becoming visible in the individualities of her clergy, 61; advocates should test it by doing without it, 62; and the brokenhearted ones, 65; the precepts of a Brahminism, 65; *the Apostle Paul as the first Christian and inventor of Christianity*, 66–71; to what its development may be attributed, 71; and the “life after death,” 73; virtuous lives or firmness insuffering proves nothing infavour of or against truth, 75; the tortures of the soul introduced by, 78; the deathbed turned into a bed of agony by, 80; its treatment of the relation between guilt and misfortune, 81; the philology of, 84; and regeneration—the moral miracle, 87; its euthanasia, 92; God in the realm of chance, 136.

— the element of moral scepticism in, x. 164; and martyrdom and self-annihilation, 173; the Jewish idea of sin, 174; a criticism of, 178; the error regarding man expressed in, 284; the personal need of, through the instinct of weakness, 285; its origin in a malady of the will, 286; the course of its demolition, 311.

— Zarathustra’s encounter with the last Pope, xi. 314—

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

20; and with its Founder—*the Voluntary Beggar*,
326–32.

Christianity, its most admirable point, xii. 81; among the principal causes that have retarded the type “man,” 83; effects of, on the European race, 84; as *needed* and practised in England, 210.

- the self-immolation of God for the debt of man, xiii. 111; should be dubbed a great treasure chamber of ingenious consolations, 168; as a morality, 208; has abandoned the class from which it sprang, 215.
- advantages offered by the Christian hypothesis of morality, xiv. 8–9; as a remedy for decadence only precipitates exhaustion, 35; as a show word, 68; Protestantism and the mediocre north, 71; as a decadent movement, 72; its protraction through the French Revolution, 76; Aryan and Mohammedian points of view, 126; defined as *that which says no to all that is natural*, 127; versus Buddhism, 129–31; the Christian creed as precisely the reverse of the fundamental teachings of Jesus, 133; of what the exemplary life consists, 138; defined, *a very proud life controlled by the will of a servile and poor life*, 139; its transformation of the symbolical into crude realities—six instances, 139; has increased the temperature of the soul, 146; concerning the psychological problem of, 149; the pretence of youthfulness, 150; regarded as emancipated Judaism, 151; has done none of the things Christ commanded—has become something fundamentally different from what its

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Founder wished it to be, xiv. 159 ; its fight with the classical ideal, 160 ; seven points of misunderstanding, 161 ; as the most fatal and seductive lie, 163 ; its community, and legislators and ideals, 166–70 ; primitively the abolition of the State and society, 172 ; no more than the typical teaching of socialists, 173 ; as a *most private* form of life, 175 ; as a political system, 175 ; as a method of life, not a form of belief, possible at any moment, 175 ; powers that have mastered, 176 ; democracy as a form of Christianity, 177 ; three elements of, 177 ; the submission to, on the part of master-races, 178 ; *Christian Ideals* (Part iii. Book ii.), 179–209 ; criticism of attempts to justify, 197 ; divine providence as a subject for reflection, 198 ; its use of the doctrine of disinterestedness criticised, 201 ; and systematic Nihilism in action, 204 ; Christian moral quackery, 204 ; four propositions of, 205 ; should never be forgiven for the ruin of men like Pascal, 207 ; what we combat in, 209.

Christianity, its assistance to decadence and Socialism, xv. 211 ; the doctrine of the equality of all souls before God, 212 ; consistent in having conceived the good to be the ugly, 264 ; the type of the music which came from the last Wagner, 276 ; would not have prevailed without the Roman Cæsars and Roman society, 312.

— the transvaluation of all Aryan values, xvi. 48 ; never doubted its right to falsehood, 49 ; effect of criticism on, 63 ; the Christian and the Anarchist,

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

both decadents, 85-7 ; the ghastly comedy it has made of the home of death, 89 ; with its contempt for the body, the greatest mishap that has befallen mankind, 108 ; on its treatment in *The Genealogy of Morals*, 117 ; has made something impure out of sexuality, 119 ; its deadly war against the higher type of man, 130 ; the religion of pity, 131 ; neither morality nor religion comes in touch with reality in, 141 ; *the Christian concept of God criticised*,² 142-7 ; compared with Buddhism, 147 ; characteristics of the Christian, 150 ; its recipe *to render* weak, 151 ; its subtleties which belong to the Orient, 152 ; truth and the belief that something is true, 152 ; three Christian virtues — precautionary measures, 153 ; two principles of its solution, 154 ; the consequence of Judaism, 155 ; its false soil, 161 ; as the Jewish instinct over again, 161 ; its denial of the Church, 162 ; the creation of the Christian God, 168 ; the “glad tidings,” 168 ; what constitutes the “glad tidings,” 171 ; a new life *not* a new faith, 172 ; the kingdoms of heaven and of God, 173 ; the huge note of interrogation, 175 ; its history that of a gradual and ever coarser misunderstanding of an original symbolism, 175 ; the toleration of its falsehoods to-day, 177 ; *its genuine history*, 178-85 ; the history of its birth contrived by St. Paul, 184 ; its doctrine of immortality, 185 ; the equality of souls, 186 ; the revolt of things that crawl against everything that is lofty, 187 ; the final

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

mastership of Judaism, xvi. 188; its aloofness from reality, 196 ; nobody can be converted to—they must be sick enough for it, 203 ; built upon the rancour of the sick—its instinct directed against the sound, 204 ; the psychology of conviction and faith, 210 ; falsehood perpetrated on principle by priests, 213 ; the *holy lie* in, 214 ; its ends bad—consequently its means are bad as well, 214 ; its bottomless vulgarity, 215 ; Christian means compared with those of the law-book of Manu, 216–20 ; offspring of the same womb as anarchy, 220 ; its mission in putting an end to a grand organisation precisely because life flourishes through it, 221 ; its destruction of the culture of Greece and Rome, 225 ; Islam justified in despising, 226 ; its destruction of the culture of Islam, 226 ; Luther's destruction of the Renaissance, 229 ; Nietzsche pronounces judgment on Christianity, 230 ; would fain write his eternal accusation on all walls, 231.

Christianity, compared with Buddhism, xvii. 21 ; the goodwill behind Nietzsche's method of attack, 24 ; as presented in *The Birth of Tragedy*, 70 ; Nietzsche's unmasking of, 139 ; an event unequalled in history, 141 ; “Dionysus *versus* Christ,” 143 ; alluded to, 125.

Christians, the disregard of the greatest, for historical power, v. 85.

- the impotence of their love, xii. 91.
- their chronic hobnobbing with God, xiii. 189.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Christians, the early, xiv. 156; have never lived the life
 Jesus commanded them to live, 157.
 — how they became masters of Rome, xvi. 222.
 Church disestablishment, vi. 127.
 Church, the, the struggle against, x. 290; as a city of
 decay, 311; the conception of, demolished by
 Luther, 312; Luther's reformation, 313–4; in
 contrast to the State, 314.
 — the creation of those sweet scented caves by the
 priests, xi. 107.
 — *quaeritur*, a topic on which there is much to keep
 silent, xiii. 33; the popular name for the con-
 gestion and organisation of the sick herd, 166.
 — as precisely that against which Jesus inveighed, xiv.
 138.
 — things spoilt through having been abused by, xv.
 336–8.
 — its method as hostile to life, xvi. 27; as “improver”
 of man, 45; built up out of contradiction to
 the gospels, 174; the idea “Church,” 175; the
 religious men produced by, as typical decadents,
 203; German nobility as the element in its wars
 and crusades, 227; the first to enrich mankind
 with the misery, “sin,” 230; parasitism its only
 method, 231.
 Churches, as meeting places most worthy for instruction
 and meditation, vii. 96.
 Cicero, his books, ii. 83.
 — Wieland's translation of, alluded to, vii. 249; the
 speeches of, 251.
 — one of the greatest of humanity's benefactors, viii. 185.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Cicero, his scholarly praise of philosophy as repugnant, xiv. 337.

Civilisation, custom as the first principle of, ix. 23.

- man in the age of fear, x. 84 ; the point of contact between civilised people and barbarians, 132 ; on civilisation by means of brandy and Christianity—the European narcotics, 181.
- and culture, xiv. 100.

Class distinction. *See* “Rank.”

Classic, conditions of becoming a, xv. 282.

Classical education, the influence of classical examples, iii. 55 ; the natural starting-point of, 60.

Classical Philology, Homer and (inaugural address at Bâle University), iii. 145–70 ; present-day opinion on, 145 ; its ends and aims, 150 ; its labours, 167 ; Wolf's brilliant investigations in, 169 ; a confession of faith, 170.

- appropriated by certain smug ones, iv. 16–7.

Classics, the Culture-philistine's left-handed veneration for, iv. 14.

- no one would talk seriously of German classics, vii. 258 ; very old but never antiquated, 260.

Claude Lorrain, alluded to, xvii. 121.

Cleanliness in the child, vii. 140.

Clergyman, the, as teacher, with the artist, the physician, the man of science, and the sage, vii. 96.

Climate, its influences on the bodily functions, xvii. 33 ; the instinct of self-preservation dominant in one's choice of, 46 ; its inconceivable importance, 52.

Clothes, their indispensability, x. 293.

Note The volumes referred to under numbers are as follow :—I, *Birth of Tragedy*. II, *Early Greek Philosophy*. III, *Future of Educational Institutions*. IV, *Thoughts out of Season*, i. V, *Thoughts out of Season*, ii. VI, *Human, all-too-Human*, i. VII, *Human, all-too-*

CO-ECHOING—COMMUNITY

Co-echoing, vi. 27.

Coffee makes one gloomy, xvii. 32.

Cognition, the desire for, ii. 173.

Collective intellect, vi. 178.

Colour, as expressing a value to us each, separately, xv. 25.

Colour-blindness of the Greeks, ix. 309.

Columbus, certain conclusions of, instanced, ix. 42; science and the symbol of the egg of, 378.

Combatants, their vanity, vii. 171.

Comedy, Attic, its rise, i. 86 *et seq.*

Comic element, the, the source of, vi. 173.

Commander, the, his burden, xvi. 261; characterised, 264; must first rule in himself, 265; the preparatory stage for the highest architect, 265.

Commanders, their new holiness—renunciation of happiness and ease must be their first principle, xvi. 266–7.

Commerce, the basis of a culture of traders, ix. 178–9.
— conditions of society under which nobility would be acquired by, x. 72.
— the rudimentary forms of, xiii. 79; on everything having its price, 80.

Communal spirit, the, and morality, xiv. 232.

Communication, the aesthetic state as an overflow of the means of, xv. 253; the power of living in other people's souls, 253; psycho-motor relationship, 253; words as a means of, shameless when compared with music, 254.

Communists, the source of their secret wrath, ii. 7.

Community, the, its plastic power, v. 9.
— on what intellectual progress in, depends, vi. 207–9.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Community, the principle of equilibrium in, vii. 200–3.
— and the individual, ix. 16; cruelty in certain communities, 24; on voluntary suffering, custom and compassion in, 25; and fashionable morals, 177.
— its relationship with its members, creditor and debtor, xiii. 81; on punishment in, 82.

Comorro, the Latuka Chieftain, quoted, xiv. 289.

Companions, on seeking one's company, ix. 340.

Comparison, the age of, vi. 38.

Compassion, the seduction in the awakening of, x. 267.

Comportment in military and industrial civilisations, x. 77.

Compromise, vi. 376.

Compulsion precedes morality, becomes custom, then a virtue, vi. 98–9.

Comradeship, the humanity of, vii. 126.

Comte and the Christian ideal, ix. 139; his psychological old age, 369.
— the Roman instincts of, xii. 68.
— as the continuation of the eighteenth century, xiv. 78.
— as methodologist, xv. 3; the mission of higher species as supported by, 329.
— as the most intelligent of Jesuits, xvi. 62; his inspiration drawn from the *Imitation of Christ*, 62.

Conceptions, the “internal” and “external,” vi. 27.
— their strength as dependent upon their antiquity, not on their truth, x. 154.
— the world as their playground, xii. 75.
— the process of consciousness, images, words, concepts, xv. 25.

Concubinage, xii. 93.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

CONFUCIUS—CONSCIOUSNESS

Confucius, never doubted his right to falsehood, xvi. 49 ;
the *holy lie* common to, 214.

Congo, the, a place where one has to maintain one's
mastery over barbarians, xv. 342.

Connoisseur, the, ix. 291.

Conscience, the cause of remorse of, vi. 61.

- the evolution of the good conscience, vii. 47 ; the sum
total of, 224 ; alluded to, 33.
- its eye dreaded by artists, poets, and writers, ix. 231 ;
and rascality, 297.
- the intellectual conscience, x. 35 ; and reputation, 87 ;
animal instincts with and without shame, 108–9 ;
what sayeth thy ? 209 ; the possessors of a con-
sciousness of the conscience, *the triers of the reins*,
241.
- its sting teaches one to sting, xi. 103.
- effects of training one's, xii. 90.
- seen in its European manifestation, xiii. 65 ; the
origin of bad conscience, 68 ; consciousness of
sin, 68 *et seq.*
- the creation of the concept, xiv. 122 ; as part of the
creation of the *holy lie*, 122 ; the significance of
its pangs, 192 ; its origin, 242.
- four questions of, xvi. 7.
- regarded as the “evil eye,” xvii. 28.

Conscientious, the, vii. 33.

- the conscientious ones, ix. 234.

Consciousness, its development, x. 47 ; the problem of, 48 ;
the purpose of, 296 ; developed under the neces-
sity for communication, 297 ; and the develop-
ment of speech, 298 ; social and gregarious in

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

its utility, 298 ; the genius of the species, 299 ; as a danger and disease, 299.

Consciousness, the modern lack of repose due to the highest form of consciousness, xiv. 64.

— contradiction of the so-called facts at the starting-point of epistemology, xv. 5 ; and the phenomenism of the inner life, 7-11 ; as belonging to fiction, 11 ; the process of, 24 ; extends only so far as it is useful, 24 ; in the beginning images, then words, finally concepts, 25 ; the awful recovery of, by the human species, 88.

— the altered standpoint regarding, xvi. 141.

Congscription, every man of the higher class should be an officer, xv. 238.

Conservatism, a quiet hint to Conservatives, xvi. 101.

Consideration, on parental, x. 200.

Consistency, the popularity of the rough and ready, ix. 182.

Consolation, presumption as the last, vi. 377 ; for hypochondriacs, 388.

— two means of, vii. 187.

— tested advice, ix. 294 ; the physician to the poor in spirit, 321.

Constraints, self-imposed by Greek artists, poets, and writers, vii. 264.

Contarini, his deep, gentle spirit, vii. 122.

Contemplation, the sceptical type of, viii. 112 ; impressions led to, by careful meditation of the past, 118.

— on the value of the contemplative life, ix. 46 ; its origin, 48 ; the contemplative state, 299 ; why nearest things become ever more distant, 318.

— its first appearance in ambiguous form, xiii. 146.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

CONTEMPLATIVE—CONVICTIONS

Contemplative man, the, an illusion of, x. 234; the creative force of, 235; the province of the so-called practical men, 235; the only Creator of the world which is of any account to man, 236.

— an aversion of, xii. 92.

Contempt, to be encountered by gifted natures, vi. 390.

— the holding of causes and consequences in contempt by the “higher feelings,” ix. 39.

Contempt, The hour of great (Zarathustra’s discourse), what is the greatest thing ye can experience? xi. 8.

Contradiction often conciliatory, vii. 39.

— culture indicated, by the ability to endure, x. 232; the ability to contradict, the step of all steps, 232.

Contrasts, differences in degree often seen as, vii. 231.

Convalescent, The (Zarathustra’s discourse), xi. 263–71.

Convention, on French and German, v. 34.

— a link between artist and public, vii. 255.

Conversation, occasions of eloquence, vi. 285; tactics of, 287; *tête-à-tête*—the perfect conversation, 290–2.

— the use made of, by the thinker, vii. 317.

— motives of setting traps in, ix. 284.

Convictions, the requirement that we should stand by our, examined, vi. 395; no such obligation can hold good, 396; their nature, 397; on martyrs to, in the belief that they represented absolute truth, 398; the rise of the scientific spirit, 399; the representatives of atavistic culture, 400; justice an adversary of, 404; emancipation from, 405.

— the admission of, to the domain of science, x. 276.

— on predetermined, xii. 181.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Convictions, are prisons, xvi. 209 ; freedom from, belongs to strength, 210 ; their psychology, 212.

Cookery, German, English, and that of Piedmont compared, xvii. 30.

Co-operation, the necessity of, between art, wisdom, and science, x. 159.

Copernicus, and the opposition to the new, v. 167.

- his refutation of atomism, xii. 19.
- alluded to, xiii. 201.

Copiousness, the last quality the good artist requires, vii. 265.

Cornaro, his book and dietary recommendations, xvi. 33.

Corneille, happy in his audiences, ix. 190.

- Nietzsche's artistic taste defends, xvii. 38.

Corruption, characteristics of, in society, x. 62 ; superstition, effeminacy, 63 ; refined cruelty, 64 ; despotism, 65 ; an abusive word for the *harvest time* of a people, 66.

- the state of, xiv. 43 ; the rediscovery of the road to a “yea” and “nay,” 45–7.
- the word, as applied by Nietzsche, *free from moralic acid*, xvi. 130.
- *See also* “Decadence.”

Corsicans, the, xv. 187, 343.

Corssen, Nietzsche, as his worst Latin pupil, obtains highest marks after reading Sallust, xvi. 112.

Courage, the origin of, vi. 372.

- for tedium, vii. 21.
- on two kinds of, ix. 255–6 ; in a party, 304.
- Zarathustra—*the courage which scareth away ghosts createth for itself goblins*, xi. 44 ; that in Zara-

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

COURAGE—CRIMINAL

thustra that had *slain every dejection*, 189 ; its answer to life, 189 ; apostasy and lack of, 218 ; *he who seeth the abyss but with eagle's eyes*, 353 ; the higher men name courage—Zarathustra, 371–2.

Courage, of what one really knows, xvi. 1 ; its experience when associated with intellect, 73.

— the meaning of, xvii. 3.

Courtesy and beggars, x. 196.

Cowardice, the spirit of—that would fain whimper and fold its hands and adore—satirised, xi. 207 ; in apostates, 218.

Creating, the great salvation from suffering, and life's alleviation, xi. 100.

Creation, the Bible history of, xvi. 197.

Creative power, the juxtaposition of our taste and, x. 330.

Creators, only as, can we annihilate, x. 96–7.

— *The way of the creating one* (Zarathustra's discourse), xi. 70–4 ; for the creator to appear suffering itself is needed, and much transformation, 100 ; the creator in good and evil must first be a destroyer of values, 138 ; the higher men—ye creating ones ! 356.

Crime, as a result of decadence, xiv. 34.

Criminal, the, his act as comprehended by himself and his judge, vii. 205 ; how he takes his punishment, 207 ; the retrograde influence of criminals upon society, 287.

— on treating the criminal and the lunatic, ix. 205 ; the grief of, 289.

— *The pale criminal* (Zarathustra's discourse), xi. 40–3.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Criminal, the, not equal to his deeds, xii. 91.
 — society and its judgments on, xv. 197–9.
 — a decadent, xvi. 11; the type of a strong man amid unfavourable conditions, 103; his virtues banned by society, 104; his case generalised, 105.

Critic, the, in theatre and concert hall, i. 171.
 — the historical training of, and its results, v. 45.
 — the philosopher of the future as critic, xii. 150; the qualities which distinguish him from the philosopher, 151; the shallow critic betrayed, 250.

Criticism, on, vii. 77; the most cutting, 80; and youth, 81.
 — inevitable, ix. 338; forbearance in, 359.
 — the psychological uses of, x. 240.

Crito, vi. 316.

Cromwell, alluded to, xii. 64.

Cross, the, the feelings of Goethe with regard to, xiv. 147.

Cruelty, the, which lies at the heart of culture, of power, of nature, ii. 8; the trait in the early Greeks, 51 *et seq.*
 — the enjoyment of, ix. 24; the belief that the gods rejoiced at, 25; in prehistoric times, 27; on refined cruelty, 36.
 — saintly cruelty—the saint and the wretched and deformed child, x. 106; necessary to second-rate virtues, 208.
 — the existing superstitious fear of, xii. 176; Nietzsche's thesis on, 177; the seeker of knowledge a glorifier of, 178.
 — the creditor's compensation, xiii. 72; the hard maxim concerning, 74; without cruelty no feast, 75; as a means of happiness to the gods, 78.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Cruelty, the transformation of, xiv. 253.

Crusaders, their collision with the invincible order of assassins, xiii. 195.

— they should have grovelled in the dust before that against which they waged war, xvi. 226; superior piracy—that is all! 227; the attitude of the Emperor Frederick II., 227.

Culture, contrast between its falsehood and the truth of nature, i. 64; a make-up of delusory mental stimulants, 136; various kinds enumerated, 137; optimism, the heart of Socratic culture, 138; the overthrow of optimism by Kant and Schopenhauer leading to the tragic culture, 139; intrinsic substance of Socratic, designated the culture of the opera, 142.

— the basis of, ii. 6; slavery as the essence of, 7; in Germany, 65.

— its cardinal principle, iii. 33; results upon, of the cry for the greatest possible expansion of education, 36; its extent to be judged by the treatment of the mother tongue, 48; begins with the correct movement of the language, 59; inability of public schools to inculcate severe and genuine, 60; the up-to-date German, 65; the culture-state, 85; the aristocratic nature of true culture feared, 89; a new phenomenon, 90; the relation of state and public schools to, 92; true culture and all egoistic ends, 93; the path of example as a guide for young men, 95; two paths and parties, 111; the herald of self-culture, 127; graduated scales of measurement, 128; the re-

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

moval of the steps of ascent to, 131 ; supporters of pseudo-culture often driven by inward despair to enmity against, 134; on slaves of the day, 135.

Culture, defined, and German culture contrasted, iv. 8 ; the philistines of, 11; the attitude of science towards, 61 ; places avoided by genuine, 64 ; in Bayreuth (1872), 103 ; the soils of modern culture, 105 ; the history of its development, 121 ; the existence of a culture foretold by music as a language of correct feeling, 137 ; the rise of Wagner, and preconceived ideas of, 196.

— the plastic power of art, v. 9 ; unreality of modern, 32 ; “internal,” 33 ; what a cultured people should be, 34 ; Christianity’s attitude towards, 67 ; aspect of German culture in another century, 90 ; the oracle of the Delphian god, 98 ; the parable of, 99 ; the attainment of the *unity* of, 99 ; its secret, 108 ; as regarded by the philosopher of our time, 135 ; man’s first initiation into, 157 ; the second initiation described, 158 ; its real aim, 159 ; and the self-interest of the business man, 159 ; and of the State, 161 ; its aim most unknown where the interest in it seems liveliest, 172 ; the solitary man at the parting of the ways, 174 ; deprivation of philosophy of its academic standing would encourage culture, 195.

— the appreciation of unpretentious truths a mark of higher culture, vi. 15 ; dream and culture, 23 ; the retrogressive movement necessary, 35 ; knowledge of its conditions, 41 ; *the signs of “higher” and “lower,”* 207–65 ; the zones of, 219 ; its

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

CULTURE

genius—what would it be like? 224; founded like a bell, 227; the Cyclopes of, 228; suffering from past, 230; the masculinity of Greek culture, 237; phases of individual culture, 250 *et seq.*; what a retrograde movement may conceal, 252; a sign of superior culture, 252; the microcosm and macrocosm of, 254; and happiness, 255; the higher necessity misunderstood, 257; its dependence on two distinct castes, 319; the danger it is in, 362.

Culture, the soldier of, vii. 98; the cult of, 100; sentiments regarding Christianity as test signs, 284; transplantation as a remedy for intellectual ills, 289; at times a drag upon, vitally necessary, 333.

- spiritual and literary, of the Greeks, viii. 132; its relation to antiquity, 139; the basis of Greek culture, 159; its greatest failure—the political defeat of Greece, 161; the city culture of the Greeks, 178; the death of the old culture, 186.
- the culture of Thucydides, ix. 172–3; a country's rank determined by her men of culture, 200; the indisputable happiness of aristocratic culture, 204.
- its history, almost the history of narcotics, x. 122.
- *The last man* (Zarathustra's discourse), “we have discovered happiness,” say the last men, and blink thereby, xi. 12–4; *the land of culture*, 142–5.
- its suspense and dread of reflection, xiv. 1; music as the last breath of every culture, 74; and civilisation, 100; ultimately wrecked by the belief in morality, 128.
- its superiority consists in its acknowledged immor-

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

ality, xv. 203 ; the tendency of every aristocratic culture, 349 ; what it means to man, 398 ; its purpose, 404.

Culture, its decline in Germany, xvi. 53 ; its relation to politics and the State, 54 ; of the Greeks and Romans, 224 ; its manifestation in bearing and instinct ; destruction of, by the Christians, 226.

— Nietzsche's belief only in French culture, xvii. 37 ; Madame Cosima Wagner as an example, 38.

Culture-philistine, the, ignorant of the difference between a philistine and his opposite, iv. 11 ; his left-handed veneration for the classics, 14 ; the watch-word of, 15 ; the influence of certain smug ones on, 16 ; the cautions he gives to the artist, 18 ; the famous "health" similes discovered by, 19 ; and cynical philistine confessions, 22 ; his courage, 68.

Culture-philistinism, its popularity with the scholar-working class, iv. 64 ; features of, 64.

— a reference by Nietzsche to the attitude in his early essay on David Strauss, vii. 1-2.

Culture-state, the demands of a, iii. 85.

Custom, the conception of the morality of, ix. 14 ; and originality, 17 ; the first principle of civilisation, 23 ; conformity with, leads to physical beauty in the individual, 31.

— the habit of adventitious lying, x. 70.

Cynicism, a canon of, v. 75 ; the world process and, 75.

— the Cynics compared with the Epicureans, vi. 253.

— the necessity for the philosopher to preserve an open mind for, xii. 39 ; various cynics and grades of cynicism, 40.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Dæmon, the, of Socrates, i. 105.
 Damon, and the purging of a love-sick youth by music,
 x. 118.
 Dance, the, the simile of, vi. 256.
Dance Song, The, of Zarathustra, xi. 126–30; *his second dance song*, 275–80.
 Dancing, on, with the feet, with ideas, with words, with the pen, xvi. 59.
 Danger, where greatest, vii. 134.
 — on utilising our hours of, ix. 328.
 — pity, the greatest, x. 209; the secret of existence is to live in danger, 219.
 — the last danger becomes Zarathustra's last refuge, xi. 184.
 — as the mother of morality, xii. 237; its new abode, 237.
 Dante, the use made of, by Virgil, i. 148.
 — the *Divina Commedia*, vi. 199.
 — alluded to, ix. 115.
 — the *Vita Nuova*, x. 125.
 — the noble woman and the sentiment of, xii. 185.
 — alluded to, xiii. 51.
 — the *Divina Commedia* as the *non plus ultra* of the love of tragedy, xv. 287; the *Inferno* quoted, *come l'uom s'eterna*, 387; Taine quoted as regarding Napoleon as the posthumous brother of Dante and Michelangelo, 397; the inscription, *I also am the creation of eternal love*, 406.
 — the hyaena that writes poetry in the tombs, xvi. 60.
 — by the side of Zarathustra, xvii. 107.
 Darwin, and David Strauss, iv. 50; the Strauss-Darwin morality, 52; his theory, 71; alluded to, 60, 73.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Darwin, without Hegel there would have been no, x. 306.
 — a mediocre Englishman, xii. 212.
 — his influence on Dr. Paul Rée, xiii. 11.
 — the domestication of man, xv. 155–8; anti-Darwin, 158–60.
 — criticised, xvi. 71.

Darwinism, the struggle for existence not the only explanation of progress, vi. 208.

— the suffocating air of overcrowded England which hovers about it, x. 290; and the Hegelian conception, 306.

— and the hypothesis of Divine providence, xiv. 199; Christianity the reverse of the principle of selection, 202; an objection to, 322; as confounded with philosophy, 337.

— against, xv. 126 *et seq.*

Daughters of the desert, The (Zarathustra's discourse), xi. 373–9.

Dawn of day, the soul's experience of, x. 221.

Dawn of the Day, The, how to be read, ix. 325.
 — aphorism concerning justice alluded to, xiii. 6; on the morality of custom, 63; on cruelty, 74; alluded to, 145, 146, 198.

— written at Genoa, xvii. 10; its atmosphere, 10; *reviewed by Nietzsche*, 91–5; where thought out, 92; the only book which closes with an “or?” 93; the first engagement against the morality of self-renunciation, 95; alluded to, 88.

Death, on old age and, vi. 85.
 — on death and dying, vii. 46; the prospect of, how treated, 355.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

DEATH—DECADENCE

Death, the act of dying not so very important, ix. 284.
— the thought of, x. 215.
— Zarathustra's discourses, *The Preachers of Death*, xi.
 49–51; voluntary death, 82–5.
— one should live in such a way that one may have the
 will to die at the right time, xv. 338.
— should be chosen freely, xvi. 88; death at the right
 time faced clearly and joyfully, and embraced
 whilst one is surrounded by one's children and
 other witnesses, 88; the idea of, lacking in the
 Gospels, 173.

Debauchery, vii. 43.

Debt, the terms on which our sovereignty prefers, x. 206.

Decadence, the, of man's valuing judgment, xiv. 32; the phe-
 nomenon of, 33; fundamental aspect of its nature,
 33; results of, 34; most common types, 35; con-
 cerning the hygiene of the weak, 36; weakness
 of will, 37; predisposition to illness, 38; heredi-
 tary weakness, 39; exhaustion the most danger-
 ous misunderstanding, 40; acquired exhaustion,
 42; a theory of exhaustion, 42; the state of cor-
 ruption, 43; the influence of, 44; the rediscov-
 ery of the road which leads to a "yea" and a
 "nay," 45–7; have its instincts prevailed over
 the instincts of ascending life? 323; the two
 parallel tendencies and extremes of, 346.

— the sign of, in society, xv. 189; the forbidding of life
 to decadents—*thou shalt not beget*, 194.
— a criticism of the morality of, xvi. 87.
— Nietzsche on himself as decadent and the reverse,
 xvii. 12.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Decadent, the, his resentful pessimism in search of responsible parties, xv. 209–11; his theory and Christianity, 211–4.

Decalogue, the, the moral prohibitions of, vii. 223.

Decay, on perishing unnoticed, ix. 316.

— all that characterises modern man as savouring of, xiv. 91; growth as involving a concomitant process of, 92.

Deception, the point of honour in, vi. 71.

— what the Romans expressed by “mentiri,” x. 187.

— Zarathustra allows himself to be deceived, xi. 172; and the magician representative of the penitent in spirit, 311.

Decision, the opposition felt in following out our, ix. 341.

— a means of strength, xv. 339.

Defence, morally more difficult than attack, vii. 37; one weapon worth twice as much as two, 133.

Degeneration, a sign of, when a nation turns with preference to the study of the past, iv. 119.

— to be observed in style, vii. 74.

— a concept of, which is just beyond the sphere of moral judgments, xv. 320.

Dejection, vii. 34.

Delacroix, his fear of Rome and love for Venice, xiv. 87.

Delaporte, quoted, iv. 41.

Delphian oracle, the, the focus of objective art, i. 44; the close juxtaposition of Socrates and Euripides in, 103.

— and the Pythia, ii. 26.

Delphic priests, their influence founded on the knowledge of the past, v. 56.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

DELUSIONS—DEMOCRITUS

Delusions, on avoiding, x. 198.

Demands, effects of, ix. 348.

Democracy, the victory of, vii. 343 ; its goals and means, 344.

— *The Tarantulas*, Zarathustra's analysis of the preachers of equality, xi. 116–20 ; *the famous wise ones*, the advocates of the people, 120–4 ; Zarathustra calls upon his disciples to go their ways, *and let the people and peoples go theirs—the trade rules them, they are no longer worthy of kings*, 256 ; their maintenance as their true entertainment, 257.

— the conditions of, suitable to the evolution of exceptional men, xii. 195.

— a natural form of Christianity and Democracy will prevail, xiv. 177 ; as Christianity made natural, 178.

— its hatred of “will to power,” xv. 205 ; represents the disbelief in great men, 206 ; would find a goal and justification in the appearance of supermen, who would stand upon it, hold to it, and elevate themselves through it, 361.

— the death agony of organisation—*Human, all-too-Human* quoted, xvi. 96.

Democratic movement, the, as the inheritance of the Christian movement, xii. 127.

Democritus, of the idealised company of philosophers, ii. 79 ; his writings, 83 ; notes on, 167.

— alluded to, v. 44.

— and the concepts “above,” “below,” vi. 27 ; alluded to, 242.

— alluded to, ix. 173.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*; i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Democritus, quite Hellenic, xiv. 345.
— his concept of “being,” xvi. 22.

Demoralisation, the history of, xv. 229–38.

Demosthenes, Wagner compared with, iv. 185.
— great without success, v. 85.
— alluded to, vi. 164; his example in the concentration
of words, 181; alluded to, 241.
— his speeches, as we have them, worked up for reading
purposes, vii. 250–1.
— recommended as a model, viii. 144.

Dependence, the amulet of, ix. 247.

Deportment, on gait, and the mannerism of, x. 218.

Depression, the fight with states of, xiii. 174 *et seq.*

Depth, as a show word, xiv. 67.

Descartes, v. 44.
— and the springs of happiness, ix. 382.
— the father of rationalism, xii. 112.
— not to be imagined as a married man, xiii. 135.
— and faith in reason, xiv. 359.
— as methodologist, xv. 3; his conception of thought
as absolute reality, 14; alluded to, 78.
— his proposition regarding animals, xvi. 140.
— compared in the matter of uprightness with the best
Germans, xvii. 127.

Desert, the, Among the daughters of (Zarathustra's dis-
course), xi. 373–9.

Despised, the, a warning to, vii. 132.

Despisers, loved by Zarathustra, because they are the great
adorers, xi. 9; that higher men have despised,
makes Zarathustra hope, 352.
— esteem themselves, xii. 87.

*The volumes referred to under numbers are as follow:—I, Birth
of Tragedy. II, Early Greek Philosophy. III, Future of Edu-
cational Institutions. IV, Thoughts out of Season, i. V, Thoughts out
of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-*

DESTINY—DIGNITY

Destiny, the greatest distinction of, x. 249.
Determinism, against (ideas to combat), xv. 58–62 ; the necessity of attacking it, 235.
Deussen (Paul), his *Commentaries of the Cankara* quoted, xiii. 172.
Development, *casting one's skin*, ix. 394.
Devil, the, what he is in Christian terms, v. 85.
— as seen by Zarathustra, xi. 45 ; *God's advocate am I with the devil ; he, however, is the spirit of gravity*, 127.
— tolerated by God, xv. 394.
— the good would call superman the devil, xvii. 137.
Devotion, voluntary blindness, ix. 303.
Devrient (Edward), his slipshod style, iv. 87.
Dialectics, Plato and Schopenhauer on, ix. 336.
— to what extent they rest on moral prejudices, xiv. 359.
— Nietzsche's estimate of, as a sign of decadence, xvii. 10.
Dialogues between the *Wanderer and his shadow*, vii. 181–3, and 364–6 ; *the fanatic of distrust and his surety*, 300–2.
Diderot, his indebtedness to Sterne, vii. 61.
— quoted on the solitary, ix. 348.
Diet, against excessive eating and drinking, ix. 208.
— Indian rice-fare and Buddhism, x. 173 ; rice eating impels to the use of narcotics, 180 ; on potato eating and brandy drinking, 180.
— the problem of, xvi. 83.
— Nietzsche's views on, xvii. 32 ; the instinct of self-preservation shows itself in the choice of, 46 ; its inconceivable importance, 52.
Dignity, on the relations of timidity and, ix. 230 ; and ignorance, 391.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Dignity, the loss of, in man, xiv. 19.
Diminutives, a world of, vii. 41.
Diogenes, quoted, v. 201.
— alluded to, vi. 331, and vii. 365.
Diogenes Laertius, his *lives* alluded to, v. 62; compared with Zeller for spirit, 190.
Dionysian, the, the problem of, i. 6; the origin of the term, and its import, 11; the contrast between the “Dionysian” and the “Apollonian” analogous to that existing between dreamland and drunkenness, 22-8; the Greek *versus* the Dionysian barbarian, 29; expression of its symbolism, 32; its effects as they appeared to the Apollonian Greek, 41; the “Apollonian” and “Dionysian” natures of the Æschylean *Prometheus*, 79; the antithesis between the “Apollonian” and, 121; the object of Dionysian art, 128; combated by the un-Dionysian spirit, 135; the eternal truths of the “Apollonian” and, and operatic development, 142; call to belief in the rebirth of, 157; its fraternal union with the “Apollonian” in tragedy, 167; the restoration of, 179; compared with the “Apollonian,” 186.
— the antithesis of, and the “Apollonian” set forth, ii. 36 *et seq.*
— the twin states of art manifestation, xv. 240; what is expressed by, 415; its antagonism with the “Apollonian,” 416.
— Dionysian ecstasy, xvi. 68; the normal state of music, 68.
— the presentment of, in *The Birth of Tragedy*, xvii. 69;

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

DIONYSIAN—DISCIPLINE

the concept becomes the *highest* deed in Zarathustra, 106.

Dionysian music, the essence of, and music in general, i. 32.
Dionysian wisdom, xiv. 333.

Dionysus, i. 5; as deity of non-plastic art, 21; his sufferings the only theme of the earliest form of Greek tragedy, 81-5; mentioned, 104; representative of one world of art—Apollo representing the other, 121; his greatness among Hellenes, 187.

— as prototype of superman, and Nietzsche as his initiate, xii. 261-3.

— (Part ii. Book iv.) xv. 388-421.

— the question of Ariadne—*why dost thou pull mine ears?* xvi. 75; Goethe, Napoleon, and the faith christened by Nietzsche, 110; Nietzsche the first to take *that great phenomenon* seriously, 117; the Hellenic “will to life” expressed only in the mysteries of, 118; the highest symbolism of the “Dionysian” phenomena, 119.

Disappointment, vii. 127.

Disarmament from loftiness of sentiment—the means towards genuine peace, vii. 337.

Discernment, the pleasure in, vi. 233.

— the enveloping and permeating power of the beauty of, ix. 382.

Disciples, the undesirable type of, x. 73.

Discipline, of great suffering and its results, xii. 171.

— the lack of, in the modern spirit, xiv. 67.

— and *Breeding*, (Book iv.) xv. 295-432; the making of the scholar and the soldier—one learns in a hard school to obey and to command, 335.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Discretion has not always success on its side, vii. 345.
Disease, the value of, vi. 262.
— on soothing the imagination of the patient under, ix.
 57.
Disgrace, the feeling forced on us by, ix. 285.
Disgust, the silence of, vii. 318.
Dishonest praise, vii. 45.
Disinterestedness as a deified human abstraction—an example of, in a community, vii. 290-2.
— the value set on the actions of the "disinterested" person, xii. 163.
Dislike, a reason for, vii. 131.
Disloyalty, a condition of mastery, vii. 166.
Disparagement, the value of, vi. 78.
Disraeli's *Tancred* quoted, xvi. 129.
Dissatisfaction with others and the world, vi. 384.
— on feeble and strong dissatisfied people, x. 66 ; transformation resulting from the continuance of, 67.
Dissimulation, the means of preservation of the individual,
 ii. 174 ; reaches its acme of perfection in man,
 175 ; the masterpiece of, performed by the Stoic,
 191.
— as a duty, ix. 242.
— necessary where people are ashamed of their feelings,
 x. 54.
— the increase of, xv. 52.
Distinction, on the desire for, ix. 113 ; solitude and the gaining of, 180.
— the quality of a man's mind not indicated by nature,
 x. 263.
Distress, the knowledge of physical and mental, x. 84 ; the

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

DISTRESS—DOSTOIEWSKY

remedy, 85 ; the young world and the desire for, 90 ; the use made of, 91.

Distress, *The Cry of Distress* (Zarathustra's discourse), xi. 291–6.

Dithyramb, the, whence the essential qualities of, i. 67 ; the development of the new Attic, 131 *et seq.* ; alluded to, 149.

Dithyrambic chorus, the, a chorus of transformed beings, i. 68 ; alluded to, 70.

Dog, I have given a name to my suffering, and call it my, x. 244.

Dogma, the sad plight and probable exposure of what has served as the basis of, xii. 1 ; the dogmatic ideal, 57.

— life, according to Jesus, opposed to every kind of word, formula, law, faith and, xvi. 169 ; that of immaculate conception, 173.

Dogmatists, the, the philosophy of, xii. 2.

— the hatred of, as inspiring sceptics, xiv. 372.

Don Quixote as read formerly and to-day, xiii. 74.

Doric art, the majestically rejecting attitude of Apollo perpetuated in, i. 30 ; and State, the "Apollonian" war camp, 42.

Dostoiewsky, his novels alluded to, viii. 48.

— as a symptom of Russian pessimism, xiv. 68 ; the criminals he associated with in prison, 191.

— his statement that Siberia contained the strongest and most valuable portion of the Russian people, alluded to, xv. 199 ; a relief to pessimism, 264.

— the importance of his testimony, xvi. 104 ; *incidentally the only psychologist from whom I had anything to*

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

learn—he belongs to the happiest windfalls of my life, 104.

Doubt, Montaigne quoted on, ix. 53 ; declared to be a sin by Christianity, 89 ; and action, 356.

Doudan (Xaver), quoted, viii. 90 ; again, xiii. 202.

Drama, the, the dramatised epos, the birth of, i. 96 ; the transcendental effect of, 166 ; contemplations on, 180.

— its relationship to music, ii. 29.

— Wagner's discovery of the connection between music and, iv. 131-2 ; the relation between the perfect worlds of sound and sight, 135 ; Wagner as the dithyrambic dramatist, 149 ; the ruling idea regarding drama in Wagner's mind, 155 ; his three-fold representation of every dramatic action, word, gesture, sound, 177.

Dramatic artist, the, the created characters of, criticised, vi. 163.

Dramatic music, on, ii. 44-7.

— defined, vi. 193 ; the development of, 194.

— action on the stage necessary to, vii. 272.

Dramatic poet, Lessing becoming to be regarded as such, vii. 248.

Dramatist, the, the faculty of, i. 67.

— Wagner as, iv. 149 ; ecstatic moments of the dithyrambic dramatist, 154.

Dreams, Pascal quoted on, ii. 188 ; the Greek mythos and, 189.

— misunderstanding of, vi. 17 ; the logic of, 23.

— signs from, vii. 43 ; alluded to, 293.

— as contributing to the nutritive needs of the instincts,

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

ix. 125; interpretations of our nervous irritations during sleep, 126.

Dreams, on dreaming, x. 202.

— the effects of our experiences in, xii. 114.

— the nature of, xv. 10.

Drunken song, the, of Zarathustra, xi. 388–98.

Dubois-Reymond, one of his judgments alluded to, v. 163.

Duel, the, what may be said in favour of, vi. 284.

— the first condition—to be one's enemy's equal, xvii. 23.

Duelling, a sage's exhortation against, iii. 22.

— alluded to, ix. 262.

Dühring (Eugen), the dangerous influence of, xii. 135.

— *value of life*; views on justice refuted, xiii. 85; the permanent moral blusterer, 160; alluded to, 88, 204.

— characterised, xv. 238.

— ruined by isolation, xvi. 277.

— alluded to (note), xvii. 17.

Dürer, i. 156.

Duty, the problem of the thinker's duty to truth, vii. 220.

— on the rise and development of the ideas of rights and, ix. 110; on the transformation of duties into delights, 280.

— the unconditional character of, x. 40.

— of the nobility, xii. 249.

— the moralisation of the ideas "ought" and "duty," xiii. 110.

Dyspepsia, the intellectual dyspeptic, xii. 253.

Earth, the, superman as the meaning of, xi. 7; Zarathustra's new pride in the body and, 33–5.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Eckermann, *Goethe's conversations with Eckermann*, quoted, i. 137.
— alluded to, v. 73.
— referred to as the best German book, vii. 250.

Eckhard, quoted, v. 143.

Economy, on the waste of intellect by the State, ix. 181.

Ecstasy, as the climax of the prejudice concerning "pure spirit," ix. 45; the harm done by its fantastic enthusiasts, 54–5; on Christian ecstasy, 88.
— the psychological state of, and art, xvi. 66; the antithetical concepts, "Apollonian" and "Dionysian," as representing two distinct modes of, 67.

Education, a result of the worthless character of modern education, iii. 34; the two seemingly antagonistic tendencies of, 35; the cry for the greatest possible expansion, 36; some reasons for the desire, 38; the advocates for the education of the masses, 74; their aspirations, 75; the responsibility of education in respect to genius, 76; public primary and secondary schools, 96; submission to the discipline of genius in all proper education, 114.
— where the chief fault in our system lies, iv. 137; pre-conceived ideas of, and the rise of Wagner's art, 196.
— in Germany, and the historical example of the Renaissance, v. 19; the "inner life" in modern, 32; and the needs of culture, 34; and free personality, 41; the absurdity of the extremely historical, 65; protest against modern historical education, 59; its starting place and aim, 91; the

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

EDUCATION

difficulty of the education of professors, 111 ; on the need of moral teachers, 112-3 ; the favourite opinion of the business men, 159 ; the definition of the preachers of the above, 160 ; types at present produced by higher education, 174.

Education, the artistic education of the public, vi. 172 ; the belief in miracle-education combated, 224.

— and the pupil, vii. 48 ; a distortion, 97 ; *there are no teachers*, 325.

— philology as a means of instruction, viii. 126 ; its task, 126 ; problem—why philologists should be the teachers of our noblest youth, 129 ; formal and material, 130 ; its not effecting the understanding of Wagner and Schopenhauer by the people deplored, 136 ; philologists in the system of, 137 ; on classical education, 144 ; the knowledge of the Greeks taught at the wrong time of life, 147 ; the worthlessness of, no surprise, 151 ; the question in connection with all education, 185.

— on the so-called classical education, ix. 194 ; the most general defect in, 319 ; alluded to, 299.

— as *deceiving* with regard to the laws of heredity, xii. 240.

— the ruining of, exceptions in favour of the rule, xv. 349 ; the philosopher as educator, 378 ; the warrior as educator, 379.

— the lack of educators, xvi. 55 ; higher education as a privilege for exceptional men, 56 ; in the matter of higher education a man of thirty years is a beginner, 56 ; objects for which educators are needed—*people must learn to see, to think, to speak, and to write*, 57.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Educational Institutions, on the Future of our (Nietzsche's lectures delivered at Bâle in 1872), iii. 15–142.

Educational institutions, those to which the lectures refer, iii. 9 ; two seemingly antagonistic forces at present ruling over, 12 ; one purpose of—to help everyone to become current, 36 ; prospects of reform in, 46 ; their relation to the public school system, 46 ; the teaching of language in, 47 ; and German composition, 51 ; classical education and the influence of classical examples, 55 ; the inability of public schools to inculcate severe and genuine culture, 60 ; their most wholesome feature, 63 ; their sad plight, 68 ; advocates for the multiplication of, 74 ; their doctrines, 76 ; the surplus of, 85 ; civil service appointments and the higher offices of State filled from, 86 ; criticisms on, reviewed, 91 ; two exact contraries, 98 ; the protecting walls of powerful, and the effects on the destinies of heroic minds, 107 ; the meaning of, to the horde and the select few, 112 ; and academic freedom, 125 ; freedom examined, 127 ; relationship of, to philosophy and art, 130 ; the modern student in, 131 ; the student's need of *real*, 135 ; the Burschenschaft alluded to, 137 ; its fate, 138 ; simile of the orchestra, 141.

— alluded to, iv. 126, 127.

— on German, v. 110.

— product of the German higher schools—exploitable servants of the State, xvi. 55.

Educators, the lack of, xvi. 55 ; the three objects for which they are needed, 57.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Effect, the, of the incomplete and suggestive, vi. 177 ; of the incomplete, as an artistic stimulus, 184.

Ego, the, on the difficulty of interpreting the pronouncements of, ix. 119 ; Socialistic demands of, 140 ; the demands of pity to doubt the, 147 ; its desires, 257 ; and limits, 258 ; thoughts of one's own tree, 345 ; not to imbue our neighbours with our own demon, 355 ; self-hatred and self-love, 356 ; the motto of the thinker of the future, 379 ; flight from one's self, 380.

- the measure and value of things, xi. 33 ; the body as the greater thing, 36.
- tests of the free spirit, xii. 56.
- our belief in ourselves defined, xiv. 128 ; our egoistic actions, 295.
- *the belief in the ego—Subject*, xv. 12-9 ; its relation to the species, 154.
- its relationship with the concept "being," xvi. 21.

Egoism, not evil, vi. 101.

- the present position of, ix. 90 ; pseudo-egoism, 101.
- as looked upon by the herd in remote ages, x. 161 ; the perspective law of our sentiment, 187 ; harmed, in favour of herd instinct, 253.
- as belonging to the essence of the noble soul, xii. 240.
- present dislike of, a consequence of nihilism, xiv. 10 ; and altruism, 58 ; and its problem, 291 ; the interests of, promoted at the cost of other people, 294 ; case in which it is society's duty to suppress, 296.
- the rectification of the concept, xv. 229 ; the misunderstanding of, 311.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Egoism, its value, xvi. 85 ; becomes a duty in Buddhism, 149.

Egyptians, the, the truly scientific and literary people, viii. 167.

Eleatics, the, as exceptional thinkers, x. 154.

— their error regarding “being,” xvi. 22.

Electra, typical of Greek womanhood, ii. 23.

Eliot (George), and the English manner of retrieving any trifling emancipation from theology by becoming a moral fanatic, xvi. 63.

Eloquence, types of good talkers, and occasions of, vi. 286.

— the rolling of the drum, the most convincing, x. 191.

Emerson, quoted, v. 200.

— as a master of prose, x. 126.

— compared with Carlyle, and criticised, xvi. 70.

Emotion, varied expressions of, vii. 57.

Emotional excess, the problem of the ascetic priest, xiii. 177 ; the ascetic ideal in its service, 181 ; results of, 185 ; *the real fatality* in the history of the health of European man, comparable only to alcoholism and syphilis, 187.

Emotions, the, vii. 138.

— of men and women, xii. 88 ; on overcoming, 92.

— the belief in, xv. 142 ; the division of labour among, 185.

Empedocles, alluded to, ii. 77 ; of the company of idealised philosophers, 79 ; his poem referred to, 83 ; Anaximander as the model of, 96 ; notes on, 164.

— his age and message, v. 131.

— alluded to, vi. 240.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Empedocles, his use of music to calm a maniac, x. 118.

— as Zarathustra's predecessor, xvi. 273.

Employer, the, the workman's feeling towards, x. 77; absence of superior presence in, 78.

Enemy, the fighter's interest in the life of his, vi. 364.

— on seeking one's worst, ix. 304.

Enemies, the luxury of having secret, x. 198.

— the treatment of, xi. 78; Zarathustra on being proud of one's foes, 256.

— on loving one's enemies, xii. 160.

— the aristocratic love of one's enemies, xiii. 38.

— more needed than friends, xvi. 28.

Energy, limited not infinite, xvi. 237; eternally active but unable to create new forms, 238; first principles, 240; physical suppositions regarding, 241; the possibility of equilibrium, 242; the circular process, 243.

England, her small-mindedness, the great danger now on earth, xiii. 223; herself and her colonies needed for European mastery of the world, 225.

— morality not yet a problem in, xvi. 64.

English, the, alluded to, vii. 364.

— their moralists, xii. 174; their ideal of happiness—*comfort and fashion, and in the highest instance, a seat in Parliament*, 175; as an unsophisticated race, 210; their need of Christianity, 211; their profound mediocrity, 212; the plebeianism of modern ideas, their work, 213.

— what Nietzsche would wish their psychologists to be, xiii. 17–8; their idiosyncratic traits forming a system of values that must be overcome, 19.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

English, a marginal note to a *naisserie anglaise—do as you would be done by*, xv. 343.
— their way of reasoning, xvi. 63.
— their cookery, xvii. 30.

Englishman, the, his Christianity, xii. 211; his lack of music, 211.
— the necessity of being an Englishman in order to believe that a man is always seeking his own advantage, xv. 347.
— his aspiration to happiness, xvi. 2.

Enigma, the, The Vision and (Zarathustra's discourse), xi. 187–92.

Enjoyment, science and the capacity for pain and, x. 48.

Enlightenment, three tools for enlightened ones—self-conquest, indefatigableness, and renunciation, vi. 73.
— enmity of the Germans towards, ix. 198.

Ennui, vi. 385.
— its existence, vii. 169.
— and artists, x. 79; and lesser spirits, 80.

Enthusiasm as a disguise of intellectuality, xii. 256.

Enthusiasts, David Strauss quoted on, iv. 27; Lichtenberg quoted, 28.
— a hint to, vii. 352; alluded to, 18.
— their passion for truth, ix. 372.

Environment, the choice of, ix. 288.
— on the influence of, xiv. 62.

Envy, engendered where equality is really recognised, vii. 209; the demands of, 210; of the gods, 210; alluded to, 37.
— suppressed envy, as the basis of the doctrine of socialism and equality, xi. 117.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Epic poet, the, described and contrasted with the plastic artist and the lyrist, i. 46.

Epictetus, little read now, vi. 258.

— quoted, vii. 173; alluded to, 119.

— slave and idealist, ix. 377.

Epicureans, the, compared with the Cynics, vi. 254.

— their methods contrasted with those of the Stoics, x. 239.

— the pagan theory of salvation, xvi. 166.

Epicurus, alluded to, i. 8.

— his philosophy, vi. 81.

— the soul-comforter of later antiquity, vii. 187; quoted, 188; his philosophy of luxury, 293; the “eternal,” 313; his pure, clear world of light, 346; alluded to, 119, 178.

— being understood as the opposite of a Dionysian Greek, viii. 67.

— and the doctrine of punishment in hell, ix. 73; once more triumphant, 75.

— a contemplative view of, x. 81; in what manner understood as the opposite of a Dionysian pessimist, 333.

— his malignant reproach against Plato and the Platonists, xii. 12.

— Buddhism expresses the same criticism of life as, xiii. 173.

— with Pyrrho—two forms of Greek decadence, xiv. 361; his war against the old faith, 362.

— combated Christianity, not paganism, xvi. 223; his triumph at the arrival of Paul, 223.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Epileptics, four noble representatives of the desire for action who were, ix. 381.

Epistemology, *the starting point of*, xv. 5–11; moral values in, 78; to what extent its positions are the consequence of moral valuations, 80.

Epos, the dramatised, i. 96.

Equality, the double nature of, vi. 268.

- the path to, vii. 323.
- *The last man*—no shepherd and one herd, xi. 13; *The Tarantulas*—Zarathustra's analysis of the mental attitude of its preachers, 116–20; in the market-place no one believeth in higher men, 351.
- equal rights as a show-word, xiv. 68.
- universal suffrage and equal rights for all—the most threadbare and discredited of ideas, xv. 203; the prototype of all theories regarding equality, to be found in the Christian concept of the equality of all souls before God, 212; the social mish-mash which is the result of the establishment of equal rights, 301; respects in which the concept “all men are equal before God” does an amount of harm, 310.
- bound up with declining culture, xvi. 93; the Christian doctrine of the equality of souls, 186; *the order of rank*, 218; equal and unequal rights, 220; the falsehood, as Christian dynamite, 230; individual instruments, 264; new form of estimating man, 266; Zarathustra's hatred of the democratic system, only a blind, 266; its elimination a goal, 270.

Equilibrium, of the community, the principle of, vii. 200–3.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

EQUITY—ETERNAL

Equity, legal conditions as a means to—*price should not bear a relation to another's wants*, vii. 206; its maxim, 211.

— the moral canon at the root of, xiii. 80.

Erasmus, his name inscribed on the banner of enlightenment, vi. 42.

Eris, the ethical idea of, ii. 54; the two Eris goddesses, 55.

Eros, the Christian diabolisation of, and the results, ix. 78.

— Christianity and, xii. 99.

Erotic precocity and acquired exhaustion, xiv. 42.

Error about life necessary for life, vi. 47 *et seq.*

— the saddest, vii. 43.

— may be among the conditions of life, x. 164.

— and truth, xiv. 370; the causes of, where they lie, 371.

Errors, the four, in which man has been reared, x. 160.

— their fatality, xiv. 372.

— *the four great errors*, (Chap. v.) xvi. 33–43.

Eruptions, moral and physical, x. 45.

Eschenburg, a letter from Lessing to, quoted (note), ii. 174.

Esoteric wisdom, truth and the belief that a thing is true, two things understood by its disciples, xvi. 152.

Esotericism, the more essential distinction between the esoteric and exoteric classes, xii. 43.

Esprit, French, and German morals, ix. 192.

— the Greek compared with the French in the possession of, x. 114.

Eternal life, the concept not even true, xvii. 52.

Eternal recurrence, the effects of new influences on the masks of many thousands of years, vi. 62.

— the doctrine of, x. 270; the burden of the thought, 271; ultimate ardent longing for, 271.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Eternal recurrence, Zarathustra's enunciation of the eternal recurrence of all things to the dwarf, which was the spirit of gravity, at the gateway where two roads came together, xi. 190; *The Convalescent*, Zarathustra's exclamation to his most abysmal thought, 263; his dialogue with his animals on man and, 265; his animals relate to him how he would speak were he about to die—*now do I die . . . I come again eternally*, 270; *The Seven Seals*, or the yea and amen lay, 280; *O how could I not be ardent for eternity and for the marriage ring of rings—the ring of the return*, 280.

- as the desire of the most world-approving, exuberant, and vivacious man—the opposite ideal to pessimism, xii. 74.
- and Nihilism, xiv. 47–54; the doctrine of, to replace metaphysics and religion, 381; alluded to, 334.
- (Part iii. Book iv.) xv. 422–32.
- *the doctrine expounded and substantiated*, xvi. 237–50; necessary as opposed to Theism, 244; the opposite hypothesis, 244–6; without a goal, 247; the circular process, not the outcome of evolution, 248; “everything has returned,” 248; the eternally true assumes the eternal change of matter, 249; mankind's hour of noon, 250; *the effects of the doctrine among mankind*, 250–6; the best ballast, 252; immediate rebirth, 253; leading tendencies, 254; the doctrine as religion, 255; millenniums may be necessary for its belief, 256; the turning point in history, 267; the creation of the thought, 274; the teaching of, 275.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Eternal recurrence, might have been taught before, xvii. 73 ; the highest formula of “yea” saying, first conceived in 1881, thus noted—*six thousand feet beyond men and time*, 96.

Eternity, *The Seven Seals*, or the “yea” and “amen” lay of Zarathustra to, xi. 280.

Ethics or the philosophy of desirability, xiv. 267.

Ethnology, Aryan, Celtic, and Gothic races, xiii. 25.

Etruscans, the, and the causes of their ruin, i. 35.

Eulogisers. *See* “Panegyrist.”

Eunuch, the, simile of, applied to the teachers of history to-day, v. 44.

Euripides, Dionysus ceased to be the tragic hero with, i. 81–5 ; and the death struggle of tragedy, 86 ; his innovation in Greek tragedy, 87–93 ; the close connection between him and Socrates, 102–6 ; his unmusical nature, 133 ; his methods reviewed, 134 ; alluded to, 111.

— alluded to, vi 174.

Europe, the democratisation of, vii. 329 ; the age of Cyclopean building, 329.

— compared with India four thousand years ago, ix. 94.

— the intellectual sensitiveness generated in, x. 67 ; belief in the virilising of, 320.

— the scene of a senseless attempt of the blending of races, xii. 144 ; the disease of the will as spread over, 145 ; the democratising of, as an arrangement for the rearing of tyrants, 196 ; its desire for unity overlooked, 218 ; its great masters of new modes of speech, 218–9 ; their final succumbing at the foot of the Christian Cross, 219.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Europe, the present position of subject and master races in, xiii. 25 ; characteristics of the European nation to-day, 67 ; the united, preparing itself slowly and unhesitatingly, 224 ; its condition in the next century, 226 ; genius and epoch, 228 ; the fate overhanging, 229.

— its condition, xv. 203 ; its economic unity must necessarily come, 204 ; possessed of conditions favourable to the greater ruling powers, 365.

European, the term defined, vii. 306.

— history as a storeroom for his costumes, xii. 166 ; his claim to *historical sense* as his speciality, 167 ; the evolutionary physiological process of the, 195.

Europeans, *exiles shall ye be from all fatherlands and fore-fatherlands*, xi. 248.

— their conception of themselves, xiii. 215 ; inconsistency between word and deed, their characteristic, 215.

European books, of Montaigne, La Rochefoucauld, La Bruyère, Fontenelle, Vauvenargues, and Chamfort, vii. 302.

Evil, on the innocent side of so-called evil actions, vi. 97-9 ; the cause of evil actions, 102.

— what was meant by, in primitive states of humanity, ix. 14 ; the evil man and solitude, 348.

— the strong strengthened by, x. 56-7.

— the delight in petty evils, xi. 103 ; the honourableness of the evil deed, 104 ; *The three evil things* (Zarathustra's discourse), 227-33.

— the difference between the bad of aristocratic origin and the evil of unsatisfied hatred, xiii. 39.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

EVIL—EXCESS

Evil, caused by physiological misunderstandings, xiv. 47 ;
concerning the slander of so-called evil qualities,
291–311.

- the fear of, in primitive man's soul, xv. 398 ; thesis—*everything good is the evil of yore which has been rendered serviceable*, 404.
- *evil men have no songs*, xvi. 4.
- *See also under "Good and Evil" and "Beyond Good and Evil."*

Evolution, Hartmann on the world process, and, v. 82 ;
and society and its ends, 156.

- grades of earlier civilisations which have survived, vi. 63.
- pride in spirit, and the theory of, ix. 37 ; the purification of races, 253.
- recurring virtues, x. 45 ; a species of atavism, 46 ; the tempo of, 47.
- the whole course of, represented in each individual, xiv. 295.
- every possible evolution has taken place, xvi. 237 ; the reappearance of precisely similar things doubted, 238 ; conditions of the world—stability and eternal renovation, 243 ; hypothesis opposed to eternal recurrence, 244–6 ; the circular process not the outcome of, 248.

Ewald, of Göttingen, on Nietzsche's attack on Strauss, xvii.
77.

Exaggeration, its effects on words, vi. 181 ; a distinguishing mark of modern writings, 182.

Example, the power of, v. 119.

Excess, used as a remedy, vii. 168.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Execution offends more than murder, vi. 81.
Exhaustion, acquired or inherited, alters the value of things, xiv. 40 ; on acquired, 42.
— pain confounded with, xv. 172.
Existence, supplementary justification of, vii. 102 ; the humorous side of man's view of himself as the goal of all, 193.
— instinct and the economy of conservation, x. 31 ; the *longing for certainty* regarding, 36 ; a conscious dream, 89 ; a will o' the wisp and spirit dance, 89.
— there is none outside the universe, xv. 214 ; art is essentially its affirmation, blessing, and deification, 263.
Exotericism, the more essential distinction between the exoteric and esoteric classes, xii. 43.
Experiences, the nutritive need of the instincts constituting individuality, supplied by daily, ix. 124 ; dreams as inventions to satisfy our instincts, 126 ; illustrative experiences and comments, 127 ; another form of toleration, 300 ; alluded to, 391.
— concerning founders of religions and their kin, x. 248.
— a man has no ears for that to which his experiences have given him no access, xvii. 57.
Expression, on expressing a thing in two ways, *giving truth a right and a left foot*, vii. 193 ; extravagance, as an artistic means, 79.
Eye, the, an instance of the purposes in nature, ix. 129.
Fable, the, of intelligible freedom, vi. 59.
Facts, the lack of, xv. 12.
Failure, the discharge of indignation at, vi. 287.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season; i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

FAITH—FALSEHOOD

Faith, the value of, vi. 126; its origin, 211.

- makes holy and condemns, vii. 121.
- the fundamental error concerning, ix. 29.
- inherited erroneous articles of, x. 153; their necessity, 164; and virtue, 198; power and weakness in a man measurable by his need of, 285; the fanaticism the Christian calls his "faith," 287.
- an analysis of Christian faith, xii. 64; and the revolt of the slaves, 65.
- the maintenance of, in morality, xiv. 212.
- as a first step, xv. 25; as a valuation, 26.
- the pathos which grows out of the theological instinct, xvi. 134; its place in Christianity, 152; merely a cloak, 179; as an imperative, a veto against science, 196; its psychology, 200; its power to save, 201; and Christianity, 205; the psychology of conviction, 210; the priestly perpetration of falsehood because it serves a purpose, 213; *the holy lie*, 214.

Faithful, the, the psychology of, xvi. 200 *et seq.*

Falsehood and truth in their ultra-moral sense, ii. 173
et seq.

- truth more easily spoken than, vi. 72.
- false conclusions, vii. 331.
- causes of, xiv. 299; the fundamental thought, 301; the powerful man is always a liar, 302.
- the preparation of, by priests, xvi. 213; to what end? 214; Anarchy—Christianity, 220; on preserving and destroying by, 221; the different relationship of Christianity and the Book of Manu to, 221.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Fame, a possible reward for the historian, v. 17 ; the spiritualised form of, 19.
 — the sentiment of posthumous recognition, vi. 292.
 — dread of, ix. 235.
 — the moment of, x. 190.
 — *whoever wanteth fame must take leave of honour betimes*, xi. 83.

Familiarity of superiors, xii. 101.

Fanaticism, where desirable, ix. 231.

Fanatics, honesty the temptress of, ix. 354.

Fashion, the origin and futility of, vii. 107 ; rules where modernity in ideas prevails, vii. 303–6.

Fasting as a prescription of religious neurosis, xii. 66 ; the necessity of, 109 ; and the sublimation of sexual impulse into love, 110.
 — spoilt through having been abused by the Church, xv. 337.

Fatalism, the, of the Turk, vii. 228.
 — and divine providence, xiv. 199.

Fatalist, the, and the belief in fate, vii. 167.

Faust, the plot of, criticised, vii. 257.

Favour, the ante-chamber of, vii. 132.

Fear, the knowledge of mankind furthered by, ix. 267.

Fearless ones, we, what our cheerfulness signifies, x. 275 ; to what extent even we are still pious, 276 ; our note of interrogation, 282 ; our unintelligibility—the fate of all elevation, 335–6 ; reasons for our not being idealists, 336 ; our new world and its infinite interpretations, 340 ; why we seem to be Epicureans, 341 ; our slow periods, 342 ; what we owe to contempt, 346 ;

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

our desire for great healthiness, 351; as Argonauts of the ideal, 352.

Feasts spoilt through having been abused by the Church, xv. 337.

Feelings, the, the arguments of, ix. 35; on the moral feelings and conceptions, 40; on trusting in, 41.

Feminism, Rousseau and the sovereignty of the senses, xiv. 77.

Fénelon, his example, ix. 191.

Féré (Charles), and the power of communication (psycho-motor induction), xv. 253.

Festival, the, of artistic products in former times, x. 124.

Fettered spirits, the rule of, vi. 209; and custom, 211; their standard and values, 214.

Feuerbach, his motto of healthy sensuality, and Wagner, xiii. 125.

Fichte, alluded to, vii. 308.

— quoted, ix. 285.

— his flattery of the Germans, xii. 197.

— alluded to, xvii. 126.

Fidelity, the most beautiful examples of, to be found in the works of Wagner, iv. 111.

— when time to vow, to one's self, vii. 357.

First and last things (a series of aphorisms), vi. 13–52.

Fischer (Kuno), his disgust at Spinoza's views regarding punishment, xiii. 97.

Flattery, vi. 272.

— the climate for, ix. 165.

Flaubert, the overflow of life in—hate, viii. 67.

— as psychologist, xii. 161.

— alluded to, xiv. 88.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Flaubert, favourable to a reasonable mode of life, xv. 259.
— quoted, xvi. 6.

Flight, Zarathustra's bird-nature and hostility to the spirit of gravity, xi. 235; *in order to become light and be as a bird, one must lose one's self*, 236; *and him whom ye do not teach to fly, teach I pray you to fall faster*, 255; his alpha and omega, 283.

Florence, its climate, xvii. 33.

Flying Dutchman, The, and the character of Senta, iv. 110; the theme of, 200.

— the case of, instanced, viii. 6; the saving power of woman in, 7; the overture, 21.

Folk song, the, a union of the "Apollonian" and the "Dionysian," i. 50-1; contrasted with the wholly "Apollonian" epos, 51.

Folly, prudence, and the dignity of, x. 57.

Fontenelle, the books of, praised, vii. 302.

— example of, the reverse of passion, x. 38; certain daring words in his *Dialogues of the Dead* concerning moral matters, 127.

— instanced, xvi. 114.

Force and numbers, xi. 228.

Forces, binding and separating, vii. 104.

Forgetfulness, the relation of, to life and happiness, v. 6; the power of forgetting, 8; of feeling unhistorically, 8; life in any true sense impossible without forgetfulness, 9.

— the experience of Manfred, ix. 171; alluded to, 131.

— no mere *vis inertiae*, but a power of active obstruction, xiii. 61; without it there can exist no gladness, no hope, no pride, no real present, 62.

The volumes referred to under numbers are as follow:—I, *Birth of Tragedy*. II, *Early Greek Philosophy*. III, *Future of Educational Institutions*. IV, *Thoughts out of Season*, i. V, *Thoughts out of Season*, ii. VI, *Human, all-too-Human*, i. VII, *Human, all-too-*

FORGIVENESS—FREDERICK

Forgiveness, the question whether we have the right to forgive, vii. 231.

— Zarathustra counsels how to forgive—*thus speaketh all great love*, xi. 104.

Fouillée, as representative of the doctrine of the growing autonomy of the individual, xv. 225.

Fountains, the poisoned, of the rabble, xi. 113; Zarathustra finds the well of delight, 115.

France, her vast preponderance over German talkers, i. 175.

— so-called German culture and the imitation of, iii. 66.

— the European refuge of culture, viii. 68; and Heine and Schopenhauer, 68; Paris, the very soil for Wagner, 69.

— the France of intellect and taste, xii. 213.

— the erotic precocity of the youth of, xiv. 42.

— its higher culture and literature grew on the soil of sexual interests, xvi. 79.

See also under “French.”

France (Anatole) as representative of modern Paris, xvii. 38.

Francis of Assisi, xiv. 291.

Franco-German War, the, the most deplorable of the evil results of, iv. 3; German culture after the end of, 6.

— German culture and the influence of the French ideas, after, v. 162.

Frederick the Great, quoted, vi. 230.

— Voltaire's revenge on, vii. 316.

— the justice of, viii. 93.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Frederick the Great, his father's ill-will, xii. 147 ; the appearance of the scepticism of daring manliness in, 148.
— his nature, xiii. 218.

Frederick I. (King of Prussia), and his son, afterwards Frederick the Great, xii. 147.

Frederick II. (Emperor), instanced as the first of Europeans, xii. 122.
— his nature, xiii. 218.
— his attitude toward Rome and Islam, xvi. 227 ; alluded to as *that great free spirit, that genius*, 227.
— Nietzsche would found a city as a memento to, xvii. 103.

Frederick III. (Emperor), *Zarathustra* composed on the spot dearly loved by, xvii. 99.

Freedom, intellectual, of domicile, vii. 108.
— *many a man hath cast away his final worth with his servitude*, xi. 71 ; *he who cannot command himself shall obey*, 243.
— as a show word, xiv. 67.
— Nietzsche's concept of, xvi. 94 ; defined, 95 ; first principle of, 96.

Free man, the, becomes immoral through his self-dependence and disregard of custom, ix. 14.

Free opinions, the danger in, vi. 383.

Free personality, aids to the obscuration of, v. 41 ; hope through the sincerity of, 42.

Free spirit, the, Nietzsche's invention of, vi. 3 ; the great emancipation of, 4 and 9 ; the problem of, 11 ; his conflict with art and metaphysical need, 158 ;

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

FREE

moments of temptation produced by art, 158 ;
and marriage, 311 ; the golden cradle, 312 ;
women, 314 ; *ceterum censeo*, 316.

Free spirit, the, on the apostate of, ix. 58.

— the free spirit *par excellence*, x. 287.

— hated by the people as the wolf by the dogs, xi. 120 ;
ever dwelt in the wilderness, 122.

— *The Free Spirit*, (Chap ii.) xii. 35–61 ; the tests of,
56 ; a characteristic of, 91.

Free spirits, an observation of the less thoughtful, vi. 131 ;
points of difference from fettered spirits, 214 ; the
rise of genius, 215 ; conjectures as to the origin
of free-spiritism, 216 ; their prudent methods of
ordering their lives, 262 ; an exhortation to,
263 *et seq.*

— and free-thinkers and free-doers, ix. 28 ; the tragedy
brought about by, 390.

— the newly born, x. 8 ; truth as regarded by, 9 ; we
dare-devils and the Greeks, 10 ; the danger to
mental discipline, 106–8 ; their good time—
now, 192 ; broken lights—a lament of the
mentally depressed, 243.

— the harbingers of the philosophers of the future, xii.
58 ; the *levellers* or wrongly named, 58 ; the con-
fusion of, 59–61 ; the hopes of, fixed in the men
of the future, 129 ; anxieties of, 130 ; the new
mission, 131 ; *we immoralists*, 172 ; our honesty,
172 ; and the modern propensity for disguises,
180 ; their task, 181.

— the need of, xiii. 116 ; characterised, 117 ; the coming
of superman, *the redeemer of great love and scorn*,

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

117 ; the *secretum of—nothing is true, everything is allowed*, 195.

Free spirits, and spiritual freedom, xiv. 384.

- a consideration lacking in, xv. 331 ; two orders of, 364 ; the prerequisite of greatness, 368.
- Napoleon, Goethe, Dionysus, xvi. 110 ; *ourselves* a transvaluation of all values already, 139.
- *Human, all-too-Human*, a book for, xvii. 82 ; the meaning of the word, 83.

Free-thinker, the term and the man defined, vi. 209.

- and the advance of free-thinking, vii. 14.
- and the free-doer, ix. 28 ; the strict moral test applied to the free-thinking moralist, 223.

Free-will, the fable of intelligible, vi. 57 *et seq.* ; *those who have remained behind*, 63 ; the charm of morality dependent upon belief in, 90 ; the simile of the waterfall, 106 ; alluded to, 98, 101.

- origin of the doctrine of, vii. 189 ; and absence of feeling, 190 ; and the isolation of facts, 191 ; the root idea of humanity, that man is free in a world of bondage, 192 ; whether the adherents to the doctrine have a right to punish, 203-5.
- on dreaming and responsibility, ix. 131 ; what we are free to do, 388 ; alluded to, 111.
- instanced as a theory which owes its persistence to the charm of refutability, xii. 25 ; the *causa sui* involved in the desire for, 29 ; the contrary doctrine to, 30.
- an anti-religious movement, xiv. 237 ; theatricalness as a result of free-will morality, 238.
- alluded to, xv. 143.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

FREE-WILL—FRIENDSHIP

Free-will, *the error of free-will*, xvi. 41.

Freitag (Gustav), the “Journalists” of, referred to, iii. 62.
— his comparison of certain philologists to Homer, viii. 149; the parody on the funeral oration of Pericles alluded to, 153.

French, the, their perfect types of Christians, ix. 190; perfect opponents for the free-thinker, 192.
— as a fructifying nation, xii. 206; *three tokens of French intellectual superiority in Europe*, 214–6.
— their reflection of politeness, xiii. 221.

French Revolution, the, the doctrines of, ii. 14.
— Wagner as a believer in, viii. 9.
— the changes of, expressed alone in German music, x. 139; the giving of the sceptre to the “good man” by, 291.
— and misinterpretations of the past, xii. 53; scepticism with regard to suffering, not the least among the causes of, 66.
— as a triumph of Judaea over the classical ideal, xiii. 56; the appearance of Napoleon, 56.
— the protraction of Christianity through, xiv. 76.

Fretfulness, the reason for much, vii. 167.

Friendship, the equilibrium of, vi. 269; the talent for, 286; on friends and the foundations of, 292–4; and marriage, 295; women’s friendship, 297.
— and honest miscalculation, vii. 131; alluded to, 126, 129.
— self-sacrifice to friends in need of it, ix. 343; the stronger bonds of, known to antiquity, 350–1.
— regarded as the highest sentiment by antiquity, x. 100; stellar and terrestrial, 217.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Friendship, *The Friend* (Zarathustra's discourse), xi. 63–5; women not yet capable of friendship, 65; *not the neighbour do I teach you but the friend*, 70; *thus steadfast and beautiful, let us also be enemies, my friends*, 120.

— sociability and, xv. 352.

Fritsch published the *Hymn to Life*, xvii. 98.

Future, limitations attending the desires for a better, vi. 223.

Future, the, the poet as a guide to, vii. 54–6; Nietzsche's vision of, 96.

— love of blindness regarding, x. 221.

— Zarathustra's altruism—*unto my children will I make amends*, xi. 145; would perfect himself for the sake of the children of his hope, 194; finds happiness in his fate, 198; the good and the just the greatest danger of, 259; *what of fatherland! thither striveth our helm where our children's land is*, 261; Zarathustra predicts his Hazar—the kingdom of one thousand years, 290–1; *laughing lions must come*, 347.

— the “Will to Power” as the history of the next two centuries, xiv. 1.

— the lawgivers of, xv. 373; the human horizon, 375.

Galiani, the Abbé, as cynic—*perhaps the filthiest man of his century*, xii. 39; quoted, *vertu est enthousiasme*, 256.

— and the falling off of cheerfulness, xiv. 73; quoted, 108.

— quoted, xv. 383.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Gast (Peter), as a musician compared with Wagner, viii. 44.
— his works, xvii. 45 ; his responsibility for *Human, all-too-Human*, 89 ; as one who had been born again, 97 ; with Nietzsche at Recoaro in 1881, 97.

Gautier (Théophile), his dislike of Rome, xiv. 87.
— favourable to a reasonable mode of life, xv. 259.

Genealogy of Morals, The, note on, by Nietzsche, viii. 50.
— the antithesis between “noble” and “resentment” morality, as dealt with in, xvi. 155 ; alluded to, 193.

— reviewed by Nietzsche himself, xvii. 116–8 ; *curious as regards expression, aspiration, and the art of the unexpected*, 116–7 ; as containing the first psychology of the priest, 118.

General good, the, its existence questioned, xiv. 13.

Generalisation, the art of seeing many things, vii. 347.

Generalities, the retrograde tendency of reflections on, xiv. 312.

Generosity gives pleasure when it denotes wealth, ix. 270 ; the charitable man, 279.

Genius, matures only in the tender care of the culture of a people, iii. 76 ; questions regarding, 104 ; the questions answered, 106 ; the seductions of modern culture, 113.

— the cult of, for the sake of vanity, vi. 165 ; its workings, 166 ; natural gifts and the earnestness of handicraft, 167 ; the belief in superhuman and marvellous faculties in certain great minds, 168 ; danger of this to genius itself, 169 ; great minds should review the combination of fortunate conditions that have attended them, 170 ; some of

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

those conditions suggested, vi. 170 ; the exalting and inspiring effect of the belief in superhuman powers, 170 ; and nullity, 171 ; its rise, 215 ; and the voice of history, 216 ; in conflict with the ideal state, 218.

Genius, and talent, vii. 79 ; in what it lies, 99 ; the injustice of, 102 ; what it is, 170 ; its use, 177.

- no “Providence” for genius, viii. 185 ; the work of breeding, 187.
- the tincture of insanity in, ix. 21 ; the contradiction incarnate and animated in, 248 ; its purifying eye, 347 ; its moral insanity, 364 ; the valuation of, 379.
- requisites of, xii. 86 ; in nations, the “engendering” and “fructifying,” 205–6.
- characteristics of English, French, German, and Italian national genius, xv. 269–70.
- Nietzsche’s concept of, xvi. 101.

Genius, the, his suffering and its value, vi. 160.

- the only man who can truly value and deny life, viii. 189.
- his relation to the average scientific man, xii. 138 ; the two kinds of—the “engenderer” and the “fructifyer,” 205–6.
- his relationship to his age, xvi. 102 ; his characteristics, 103.

Genius of the heart, the, xii. 260.

Genoa, the city and its builders, x. 225.

- Nietzsche’s first winter in, and *The Dawn of Day*, xvii. 10 ; *The Dawn of Day* written near, 92 ; Nietzsche an invalid at, 103.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

GENTLENESS—GERMAN

Gentleness, on vigorous natures, and striving for, ix. 236.
Geography, medical, the need of, vii. 288.

German culture, in relation to Schopenhauer's philosophy,
ii. 65–9.

- and the Franco-German war, iv. 3 ; its characteristics since the war, 6 ; Goethe's conversation with Eckermann on the subject, quoted, 9 ; its character identified by the culture-philistine, 13.
- the Franco-German war and, v. 162 ; the fashionable desire for good form, 164.
- the cast-off system of, and its substitute, ix. 187.
- as associated with a feeling of decline, xiv. 74 ; and the discovery of the Greek, 74.
- the mistrust inspired by, xiv. 88.
- alluded to, xvi. 53.

German language, the, the system of teaching, in private schools, iii. 47 ; no thought given to culture, 55.

- *on the tone of*, x. 141–4.

German music, to be despained of, i. 12 ; its oneness with German philosophy, 152 ; to whom we are indebted for, 176.

- alluded to, v. 59.
- the growth, capabilities, and characteristics of, x. 139.
- on Mozart, Beethoven, and Schumann, xii. 200–2 ; precautions against necessary, 216 ; the super-German music of the future, 217.

— its culminating point in German romanticism, xiv. 89.

German orchestra, the, the species of men who form, iii. 141 ; the honest conductor of, 141 ; the effect of a genius amongst, 142.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

German philosophy, and its oneness with German music, i. 152.

— its importance, xiv. 332 ; as a form of romanticism, 334-5 ; growing daily more and more Greek, 336.

German Reformation, the, i. 176.
See also under "Reformation."

German spirit, the, and its return to itself, i. 152 ; efforts of Goethe, Schiller, and Winckelmann to ally it with Greek culture, 153 *et seq.* ; its "Dionysian" strength, 184 ; hopes for, 185.

— the hopes for its victory over the now fashionable pseudo-culture, iii. 67 ; at variance with the State-promoted education and culture, 88 ; the present nobility, and future victory of, 90 ; criticised, 92 ; and the universities, 136.

— the rise and establishment of a new conception of, xii. 148.

— and Christianity, xiv. 71 ; and progress, 1788-1888, 72.

Germanism, on, vii. 143 ; to be a good German means to de-Germanise oneself, 154.

Germans, the, the true virtuosi of philistinism, ii. 66 ; advice to, regarding culture, 69.

— and French conventions, v. 34 ; their inner life and its outward expression, 35 ; their springs of hope and belief, 37 ; their goal, 38.

— their enmity towards enlightenment, ix. 198 ; their characteristics, 217 ; advantages and disadvantages, 218-9 ; their attitude to morality, 219 ; capabilities of rising above morals, 221.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Germans, non-Christian qualifications of, x. 181; the original meaning of “*Deutsch*,” 181.

- their ideal, which led to great hopes alluded to by Zarathustra, xi. 67.
- as having *as yet no to-day*, xii. 192; *described psychologically and as a people*, 196–200; as a fructifying nation, 206; their anti-semitism, 207; their classical reputation for the art of commanding and obeying, 209.
- the Mephistophelian nature of the German observed with pleasure, xiii. 217; the German’s soul, 219; reflect something of the deep pensive earnestness of their mystics and musicians, 221.
- their evolution (becoming), xiv. 90.
- *Things the Germans lack*, (Chap. vii.) xvi. 50–9; the psychological tact of, 72; German nobility and the Crusades, 227; *their destruction of the Renaissance*, 228–30; to blame, if we never get rid of Christianity, 230.
- cannot understand music, xvii. 45; home truths for, 123; Wagner an exception among, 129.

Germany, the narrow specialisation on the part of learned men admired in, iii. 39–40.

- the land of “little by little,” v. 90.
- the German theatre, vii. 85; German sentimentality, 86; poets, 86; culture, 87; music, 88; what is German according to Goethe, 144; on German thinkers and thinking, 151; foreignisms, 155–7; German classical writers, 258.
- the German way, viii. 70.
- *the problem—what is German among the acquisitions*

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

of philosophical thought for which we have to thank German intellect? x. 305–11.

Germany, her learned men who possess wit, xiii. 220; *that famous childlike character which divines*, 221; peasant blood, the best blood in Germany, 222; the intergrowth of German and Slav races required, 223; other requirements for her to become *master of the world*, 224.

- her poverty in great souls, xv. 237.
- German intellect, xvi. 4; again, 51; as becoming ever more and more the *flat-land* of Europe, 53; her educational system, 55–9; the Emperor Frederick's attitude towards Rome and Islam, 227.
- German cookery in general, xvii. 30; Nietzsche speaks a few home truths for Germans, 123; her attempt to make his (Nietzsche's) great fate give birth merely to a mouse, 126; represented by Schleiermachers, 126; German intellect as Nietzsche's foul air, 127; German, as the international epithet denoting depravity, 127; her Emperor and the liberation of slaves, 127; Nietzsche's ambition to be considered a despiser of, 128; the reception given in, to Nietzsche's books, 130.

Gervinus, his interpretation of Shakespeare, i. 171; alluded to, 161.

- as literary historian, iii. 60.
- his criticisms of Goethe and Schiller, iv. 33; his warmth for Lessing, 34; and Beethoven's ninth symphony, 39.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Gesner quoted, viii. 140.

Gesture and speech, vi. 193–5.

Gethsemane, vii. 26.

Geulincx, the *despectus sui* of, xiii. 176.

Gibbon (Edward) quoted on time and history, v. 90.

Gifts, the value of, wherein the noblest are mistaken, ix. 320.

Giving and bestowing—the donor's modesty, ix. 330.

Giving and taking, on, vii. 159.

Gloominess, concerning the history of modern, xiv. 56 ;
in the last centuries—as following in the wake
of enlightenment, 73.

Gluck, his dispute with Piccini alluded to, vii. 272.

Goals, on fixing nothing in excess of attainment, ix. 388.

- *The thousand and one Goals* (Zarathustra's discourse), xi. 65–8 ; Zarathustra and his shadow—on men without a goal, 332–6.
- if the world had had a goal it would have been reached, xvi. 243 ; are being annihilated, 259 ; the necessity for new, 260 ; mankind's goal must be above itself, 269.

Gobineau, a jocular saying of (note), vi. 229.

God, the hypothesis of a, vi. 43 ; the Christian comparing himself with, 133–4 ; the Christian conception of, 136 ; the conception of the *Becoming God*, 222.

- the evolution of the idea of, vii. 115–7 ; the danger of regarding God as a personality, 238.
- the honesty of, ix. 90 ; on proving the existence of, 93.
- former feelings of the worshippers of, towards science, x. 97 ; the shadow of, shown now that he is dead, 151 ; various shadows of, against which we should

Human, ii. VII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

be on our guard, x. 151 ; the parable of the madman seeking the dead, 167 ; churches, tombs, and monuments of, 169 ; the conditions for, 172 ; Christian attributes of, too oriental, 178 ; "God is dead"—what our cheerfulness signifies, 275.

God, dead, xi. 6 ; *I love him who chasteneth his God because he loveth his God*, 11 ; the God of the backworlds-man, 32 ; *I would only believe in a God who knew how to dance*, 45 ; *could ye create a God?* *Then I pray you be silent about all Gods. Could ye conceive a God?* 99 ; the Christian conception of—evil do I call it, and misanthropic, 100 ; of his pity for man hath God died, 105 ; the serpent in the mask of the pure ones, 147 ; the five words of the nightwatchmen, 221 ; Zarathustra's heart writhes with laughter, 222 ; he encounters the last Pope, and they discuss the old dead God, 315–20 ; his encounter with the murderer of God—the ugliest man—the atheist, 322–6 ; equality before, 351 ; dead—now do we desire the superman to live, 351.

- on the Cross, the paradox of the formula, xii. 65 ; the passion for, instances of Luther, St. Augustine, Madame de Guyon, 69 ; refutations regarding, 72 ; the sacrifice of, the paradoxical mystery of ultimate cruelty, 74 ; allusions to, 85.
- originated through fear of ancestors, xiii. 107 ; the feeling of owing a debt to, 109 ; personally immolating himself for the debt of man, 111 ; man's feeling of debt to, becomes his instrument of torture, 112 ; the origin of the holy God, 112 ;

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Christian and Greek concepts compared, 114; the conqueror of God—the superman foretold, 117; the atrocious Christian form of hobnobbing with, 189; theological dogmatism about, 202; the agnostic query *as God*, 202.

God, the name given to all that renders weak, teaches weakness, and infects with weakness, xiv. 46; the hypothesis, 94; the idea of, as saviour, 95; the god as part of the invention of the *holy lie*, 122; the concept of, what it represents, 123; psychological falsity of, as imagined according to man's own petty standard, 199–201; the greatest immoralist—the *good God*, 251.

- in the concept “God as Spirit,” God as perfection is denied, xv. 40; the spiritualisation of the idea, not a sign of progress, 76; the only possible way of upholding the concept, 122; the culminating moment, 181; the belief in, as immoral, 395; moralised by the modern man, ever more and more, 408; Zarathustra quoted concerning, 409.
- the problem, God—Man, xvi. 2; the attainment of the concept, 20; Christian conceptions of, 30; the concept, as the greatest objection to existence hitherto, 43; the need of, by a nation that believes in itself, 142; the evil God just as urgently needed as the good God, 143; the God-head of decadence, 144; the decline and fall of a God, 145; the Christian concept of, 146; denounced—*this hybrid creature of decay . . . 147*; reasons for his person and attributes, 153; Jew-

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

ish priestly ideas regarding the will of, xvi. 158; the kingdom of God, 159; the Christian needs God was created to suit, 168; the Christian God as God denied, 196; his infernal panic over science, 197; the Bible story of the creation of the world, 198; why man was drowned by, 199; the pagan conception of, 214.

God, the concept of, not even real, xvii. 52; invented as the opposite of the concept life—all deadly hostility to life was bound together in one horrible unit in Him, 142.

Gods, the creation of, by the Greeks through direct necessity, i. 35; their justification of the life of man, 35.

— the God as part of the invention of the *holy lie*, xiv. 122.

Goethe, his efforts to bring about an alliance between German and Greek culture, i. 153 *et seq.*; *Faust* quoted, 14, 71, 79, 80, 83, 104, 140; his *Prometheus* quoted, 76; his *Conversations with Eckermann* quoted, 137; again quoted, 170.

— to dramatic musicians, ii. 46; and German historical culture, 67; and purification through the physis, 75; alluded to, 83.

— his epilogue to *The Bell* quoted, iii. 11; the standard of culture established by, 60; effects of German culture on, 105; his friendship with Schiller, 107; his epilogue to *The Bell* referred to, 107; the age of, and the demand for culture, 114; relates an opinion regarding Schiller's *Robbers*, 138; his recantation of Wolf's theories regarding Homer quoted, 149; on Homer, 156.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Goethe, *Conversations with Eckermann* quoted; the culture of the German nation, iv. 9-10; the criticism of Gervinus referred to, 33; on the exceptional man, 35; on Lessing, 36; on his first reading the *système de la nature*, 58; and Wagner: their exceptional characters compared, 116; poetry in the case of Goethe, 149; and Wagner again, 156; the rehearsals of *Iphigenia*, 169; with Leopardi—astraggler of the Italian philologist poets, 195; alluded to, 78, 81, 106, 108.

- on instruction that does not quicken, v. 3; quoted, 16; before the monument of Steinbach, 25; on Shakespeare, 43; his demand for science, 64; his study of Newton alluded to, 65; the question as to his having outlived himself, 73; on the reception given to Hartmann's mock gospel, 81; his style, and that of Schopenhauer, 115; quoted, 117; his strength to hold out against so-called German culture, 120; and culture-philistines, 121; humanity, and the men of, 139; Goethe's man depicted, 140; *Wilhelm Meister* and *Faust* quoted, 142; quoted, 147; again, 154; his influence, 163; Schopenhauer's rare happiness at seeing him, 182; the demand for lectures on, 199.
- quoted, vi. 116; again, 118; his religious unconcern, 128; his influence on modern poetry, 203; his estimate of Shakespeare, 203; on the highest power of man, 245; quoted, 394; again, 399; alluded to, 165, 250.
- on Sterne, vii. 60; stands above the Germans, 86;

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

his errors : a criticism, vii. 123 ; his nobleness, 143 ; on what is German, 144 ; his *Conversations with Eckermann*, the best German book in existence, 250 ; not merely a great man, but a *culture*, 259 ; on Bach's music, 267 ; occasional dry-as-dust elements of, 303 ; alluded to, 56, 91, 139, 178, 249, 254.

Goethe, his fate in old-maidish Germany, viii. 8 ; what he would have thought of Wagner, 9 ; his feelings in regard to Christianity recalled, 50 ; the overflow of life as creative in, 67 ; quoted, 86 ; on Byron, 88 ; his nobility instance, 93 ; quoted, 98 ; the appearance of, as a great event in philology, 120 ; on the emulation of the ancients, 133 ; as the poet-scholar, 139 ; the paganism in Winckelmann glorified by, 145 ; referred to again, 149 ; his knowledge instance, 171 ; his knowledge of antiquity, 179 ; as a German poet-philologist, 181 ; alluded to, 71, 92.

- and culture in Germany, ix. 188 ; German philosophy and, 199 ; alluded to, 338, 347.
- his loquacity, x. 130 ; the Germans and *Faust*, 192 ; his paganism with a good conscience, 305.
- his prose style, xii. 41 ; his meeting with Napoleon, 149 ; his critical estimate of the Germans, 198 ; on English mechanical stultification, 210 ; as a master of new modes of speech, 218, 219 ; quoted, 241 ; *Faust* quoted, 255.
- his thirty-six tragic situations—*the ascetic priest knows more*, xiii. 184–5 ; his conception of Mephistopheles, 217 ; alluded to, 123, 221, 224.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Goethe, his mode of thinking not far removed from that of Hegel, xiv. 80; his attempt to overcome the eighteenth century, 87; his feeling about the Cross, 147; alluded to, 96, 318.

- his works, xv. 76; Germany's hostility to, recalled, 203; his joy in the things of this world, 263; his Greeks, 269; the element of, found in Schütz and Mendelssohn—Rahel and Heine, 271; quoted, 277; instanced, 281; characteristic of the strong German type, 318; with Napoleon, conquered the eighteenth century, 397; instanced, 417; again, beside Dionysus, 419.
- and the French Revolution, xvi. 54; his attempted ascent to the naturalness of the Renaissance, 109; the last German respected by Nietzsche, 111; his conception of the Hellenic, 118; as *Zarathustra's* predecessor, 273; alluded to, 55, 73.
- could not have breathed *Zarathustra's* atmosphere, xvii. 106; alluded to, 119.

Gogol, instanced, viii. 76.

- alluded to, xii. 245.

Gold, the inordinate desire for, as a means to power, ix. 209; as unsatisfying in the end, 342.

- as the image of the highest virtue, xi. 86.

Goldmark, and Wagner, viii. 46.

Goncourt, the brothers, alluded to, viii. 20.

- their love of ugliness, xv. 264.

- as Ajaxes, fighting with Homer, xvi. 60; alluded to, 65.

Good, the, at one time new, vii. 47–8; on willing the good and being capable of the beautiful, 160.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Good, the first degree of, ix. 37 ; the necessary desiccation of everything, 352.

- the birth of logical, x. 156.
- what is good? the little girl's answer, xi. 52.
- its evolution, which elects to appeal to a limited number of ears, xiii. 24 ; as the revengeful man has thought it out, 44 ; a belief of revenge and hatred "*that the strong has the option of being weak, and the bird of prey of being a lamb,*" 46.
- defined as strength, xvi. 128 ; whom and what people call the good, 259.
- the harm of, xvii. 136 ; the object of the notion, *to favour all that ought to be wiped out*, 143.

Good, the, and the just, xi. 20 ; Zarathustra finds them the most poisonous flies, 227 ; *the harm of the good is the harmfullest harm*, 259 ; Zarathustra prays for the breaking up of *the good and the just*, 260.

- the good and the bad as types of decadence, xiv. 35 ; *a criticism of the good man*, 282–90.
- whom and what people call the good, xvi. 259.
- the harm done by, xvii. 136 ; would call superman the devil, 137.

Good and bad, Zarathustra finds no greater power on earth than, xi. 65.

- *the antithesis, as belonging to master morality*, xii. 227–30.
- the origin of the antithesis, xiii. 20.

Good and evil, the phrase applied to Nietzsche by himself in 1886, vi. 3 ; the free spirit, and thoughts of, 6 ; on motives and consequences of actions,

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

59 ; the twofold early history of, 64 ; the standard of, in action, 108.

Good and evil, the prejudice of the learned regarding, ix. 11 ; ethical significance of, 12 ; the primitive conception of evil, 14 ; of the diabolisation of sublime powers by regarding them with evil and malignant eyes, 77 ; and the sensations of power, 187.

— *every people speaketh its own language of good and evil, and its neighbour understandeth not*, xi. 54 ; again, 66 ; *Rich and Poor—High and Low—weapons shall they be and sounding signs that life shall again and again surpass itself*, 119 ; Zarathustra expounds his doctrines of good and evil and will to power, 134 ; the creator in,—*Verily he hath first to be a destroyer, and break value in pieces*, 138 ; and Zarathustra, 201 ; its instability, 245 ; hitherto only illusion and not knowledge, 246.

— Europeans and their asserted knowledge of, xii. 126 ; *the antithesis as belonging to slave morality*, 230—2.

— “good and evil”—“good and bad” (first essay), xiii. 15—58 ; a Buddhist aphorism quoted, 172.

— the creation of the concepts of, xiv. 121—2 ; the elevation of man involves a corresponding degree of freedom from, 200.

Good European, Schopenhauer as, x. 309.

Good Europeans, their aim, vi. 346.

— the declaration of, x. 345.

— *how distinguished from patriots*, xiv. 106—8.

Good-natured, the distinguishing points of the, x. 194.

Good taste, and practical people, ix. 351.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Good-will, should be paid more attention to by science, vi. 67 ; its powerful assistance to culture, 67 ; alluded to, 69.
— the moral canon at the root of, xiii. 80.

Goodness, the economy of its most healing power, vi. 67.
— the kingdom of, where set up, x. 88.
— the strongest test of character is to resist being seduced by, xv. 349–50.

Gospels, the, their evidence of corruption within the first Christian communities, xvi. 187 ; Matthew, Mark, and Luke quoted, 191–2 ; one does well to put on one's gloves when reading the New Testament, 193–4.

Gothic cathedrals, the present indication of, vi. 199.

Götterdämmerung, Die, the second act of, examined, viii. 96.

Gottsched, the once lauded classicism of, v. 90.

Government, on new and old conceptions of, vi. 325 ; *its interests and those of religion go hand in hand*, 337–43.
— two principal instruments of, vii. 152–4.
— on governing, ix. 182.

Grace, the opponent of, vii. 132.
— the privilege of the strongest : their super-law, xiii. 84.

Gradations of rank, corresponding, between psychic states and philosophical problems, xii. 156 ; lofty spirituality, as the beneficent severity which maintains, 163 ; the compelling of moral systems to recognise, 165 ; a standard for thoughts and ideas, 255.

Gratitude, amongst the first duties of the powerful, vi. 64 ; and nobleness, 285 ; the tie of, 368.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

GRATITUDE—GREAT

Gratitude, the awkward and incompetent expression of,
x. 138.

— its high place in the religious life of the ancient Greeks,
xii. 69.

— as a form of will to power, xv. 219.

Grave Song, The, of Zarathustra, xi. 130–4.

Gravity, the spirit of, as Zarathustra's powerfulest devil, who
is said to be lord of the world, xi. 127; as a dwarf
it tempts Zarathustra, 188; who defies it—
Dwarf! Thou! or I! 189; and declares the
eternal recurrence of all things to the dwarf, at
the gateway where two roads come together, 190;
the dwarf disappears, 192; *The Spirit of Gravity*, 234–9.

Great Events (Zarathustra's discourse), xi. 155–60.

Great Longing, The (Zarathustra's discourse), xi. 271–5.

Great man, the, ii. 74.

— reciprocity between the acts of, and their reception,
iv. 101.

— and the task of history, v. 81; as regarded by the least
valuable history, 84; greatness and success, 85;
how considered, 131; paltry ideas concerning,
144.

— recipe for the great man for the masses, vi. 332.

— his victory over power, ix. 379; the use he makes of
power, 380.

— the systematic falsification of great creators and great
periods, xiv. 303.

— *The Great Man*, (Chap. v. Pt. i. Bk. iv.) xv. 366–73;
as the broad arch which spans two banks lying
apart, 370; Carlyle as interpreter of, 371.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Great man, the, as the explosion of collected energy, xvi. 101; his relation to his age, 102; views of Buckle, and Carlyle on, 102–3; misunderstood when regarded from the standpoint of utility, 111.

Great things, on speaking loftily of, xiv. 1.

Greatness, the destiny of, vi. 161; the prejudice in favour of, 238; the privilege of, 358; means leading the way, 362.

- as a mask, vii. 172; and its contemplators, 175; the glory of all great men, 177.
- and the ability to inflict pain, x. 250.
- not understood by the people whose taste is for actors of great things, xi. 57; Zarathustra's path to greatness, 184.
- the true philosopher's conception of, xii. 153; his definition of, 155.
- terribleness as belonging to, xv. 405.
- its rancour, xvii. 105; the great work, when completed, turns immediately against the author, 105.

Græco-Roman Empire, the, we honour the silent Christian community for stifling it, vii. 119.

Greed, ix. 266.

Greek, the, the gap between the “Dionysian” Greek and the “Dionysian” barbarian, i. 29; the effects wrought by the “Dionysian,” as they appeared to the “Apollonian” Greek, 41.

- the cleverness of, vii. 312.
- the pride of the noble Greek, x. 55.
- the discovery of, by the Germans, xiv. 74.

Greek antiquity, as a world without the feeling of sin, x. 174.
See also under “Antiquity.”

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Greek art, on how little we understand of, ix. 174.

See also under “Art.”

Greek philosophers, the, their breathing testimony, v. 118.

— as tyrants and oligarchs of the mind, vi. 239 *et seq.*

— the real philosophers of Greece pre-Socratic, xiv. 359.

Greek philosophy, a criticism of, xiv. 345–68; its war against science, 364.

Greek philosophy during the tragic age, Thales, ii. 86;

Anaximander, 92; Heraclitus, 97; Parmenides,

114; Xenophanes, 119; Anaxagoras, 134; notes

for a continuation—Empedocles, Democritus,

Plato, 163–70.

Greek poets, the, the discipline of, and its overcoming, vii. 264.

Greek State, the, the modern twofold advantage over, ii. 3;

the relationship of women to, 22–4.

Greek tragedy and the public-school boy, iii. 62.

— invented to meet the need to attribute dignity to transgression, x. 175.

See also under “Tragedy” and “Chorus.”

Greek women, Plato’s conception regarding, ii. 21; their relationship with the State, 22–4.

Greeks, the, the art impulses of, i. 29; the dependence of every art upon, 113; *our shining guides*, 176.

— their political passion, ii. 11; most humane men, yet with a trait of cruelty, 51.

— once in danger of perishing on the rock of history, v. 98; their culture and religion once in danger, 99.

— as interpreters, vii. 111; of the acquired character of, 111; exceptional Greeks, 114; the political fools of ancient history, 314.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Greeks, the, the handicrafts looked upon as unseemly by, viii. 120; Wolf'srea sons why other ancient nations are not on the same plane as, 132; and the philologists, 153; the host of great individuals among, 155; as the great geniuses among the nations, 156; the basis of their culture, 159; the political defeat of, 161; their gods, 165; their ideas of life, 166; the hereafter as conceived by, 166; viewed from the Catholic Middle Ages, 176.

- the value set on hope by, ix. 44; their conception of Moira, 135; their genius as foreign to us, 173; also their art, 174; as a model of a purified race and culture, 254; no utilitarians, 287; their colour-blindness in regard to blue and green, 310; philosophy as practised by, 374.
- the emulation of, x. 10; their love for good talking, 111; the construction of their stage, 112; their social sense, 114; their wrath and laughter aroused by repentance, 174; the dignity attributed to transgression by, 175; the ideal aim of, regarding the passions, 177; their transformation into stageplayers, 303.
- their ideal of greatness, xi. 66.
- gratitude in the religious life of, xii. 69; as a fructifying nation, 205–6.
- cruelty as a piquant seasoning for the happiness of the gods, xiii. 78; the use of their gods, 114.
- as the highest type of men evolved hitherto, xiv. 336.
- brought down their gods to all their emotions, xv. 75; *Dionysus as the secret symbol of the loftiest*

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

affirmation and transfiguration of life and the world that has ever existed, 418.

Greeks, the, compared with the Romans, xvi. 113; Plato, Thucydides, 114; Nietzsche's mission—to rediscover the "beautiful souls" and "golden means" among, 115; the symbol of sex, the most venerated by, 119; their culture and its destruction, 224–5.

Greeting, The (Zarathustra's discourse), xi. 340–7.

Gregarious instinct, the, and that of an aristocratic society, xiv. 45.

Grief and its manifestations, ix. 165.

Grillparzer alluded to, iv. 33.

— quoted, v. 36; on history, 52.

Grimaces, the makers of, and the reasons for, x. 187.

Grimm (Hermann), his essay on the Venus of Milo, iii. 62.

Grote (George), his tactics in defence of the Sophists, xiv. 350.

Grotesque, the, flourishes as the sense of beauty wanes, vii. 64.

Guilt, on the moralisation of, xiii. 110; the Christian atonement for, 111; the exploitation of the feeling of, by the ascetic priest, 182.

Guilt, Bad Conscience, and the like (second essay), xiii. 61–118.

Gutzkow, as an example of degenerate culture, iii. 135; alluded to, 58.

— his style referred to, iv. 85.

Guyon (Madame de), the great example of, ix. 191.

— her passion for God, xii. 70.

Gwinner, as Schopenhauer's executor, said to have burnt some of his papers, xiii. 179.

Gyp, as a representative of modern Paris, xvii. 38.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Habit, the severest way of life may become a, and therefore a pleasure, vi. 96.

Habits, on short-lived, x. 229; the tyranny of permanent habits, 230; conscience, and the history of each day, 241.

Hades, Nietzsche's journey to, vii. 177.

Hafiz, alluded to, viii. 71.
— xiii. 123.
— instanced, xv. 281; again, 417.

Hamlet, the resemblance of the "Dionysian" man to, i. 61.
— the case of, viii. 78.

Händel, the texts of his oratorios, ii. 41.
— his music and the Reformation, vii. 88; his unbending manliness, 143; his musical methods, 267.
— of a strong race, viii. 46; the best in Luther found its expression in, 63.
— characteristic of the strong German type, xv. 318.
— of a strong race now extinct, xvii. 45.

Hanslick, instanced, viii. 149.

Happiness, the, of the beast, v. 6; and the power to forget, 8; and the historical sense, 9.
— the vegetation of, vi. 377.
— the slowly coming, often missed, vii. 165.
— lies in rapidity of feeling and thinking, viii. 184.
— how built up, ix. 13; sources of individual happiness, 104; of the evil ones, 246; no argument for or against wisdom, 283; the first effect of, 286; on assuming the appearance of, 289; making others happy, 305; and the new passion,

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

313; characteristics of, 318; Plato and Aristotle on the springs of happiness, 382; how it may be made to shine, 389.

Happiness, the way to, x. 198; the condition of, 236; the happiest happiness, the most sensitive to pain, 236; Homer instanced, 237; two types of men who possess, 237; a God's happiness for future humanity, 265; its path, through suffering, 266; as the twin of misfortune, 267.

— *The Happy Isles*, xi. 98; Zarathustra on his happiness—as ice-caves to the impure would our happiness be, 116; he sacrifices his happiness to the future ones, 196; the whisperings of insidious beauty in the hour of his final struggle, 197; the night remained clear and calm, and happiness came nigher and nigher unto me, 198; Zarathustra again speaks of his happiness, 287; how little sufficeth for Zarathustra, 338.

- the danger in, xii. 90.
- the outbursts of the sick against, xiii. 160; the right to, 161; of bells with a full tone, and the discordant cracked ones, 161.
- has man striven after? xv. 173.
- and music, xvi. 6; Nietzsche's formula of, 8; as long as life is in the ascending line, happiness is the same as instinct, 16.

Happy Isles, In the (Zarathustra's discourse), xi. 98–102.

Harem, the Turkish, alluded to, vi. 99.

Hare's quarrel with Bentley, alluded to, viii. 141.

Harms, Professor of philosophy at Berlin, v. 135.

Hartmann (Eduard von), the philosophy of, v. 77; as

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

one of the first philosophical parodists of all time, v. 78 ; quoted, 80 ; the reception given to the mock gospel of, 81 ; quoted and apostrophised, 82 ; his "Unconscious" and "World-process" in the balance, 83 ; quoted, 86.

Hartmann, and the greatest thought of Schopenhauer, viii. 187.

- Nietzsche's suspicion of his being *too clever*, x. 309.
- his dangerous influence on young scholars, xii. 135.
- on referring to him as the equal of Schopenhauer, xvi. 73.

Hate, esteem necessary to, xii. 100.

Hatred, the relation of, to passion, ix. 302 ; alluded to, 288.

Haydn, the "soup" Haydn of David Strauss referred to, iv. 37.

- his disposition, that of a proud servant, xiii. 220.

Hazar, Zarathustra's prediction of his kingdom of a thousand years, xi. 290.

Hazard, men of chance, ix. 288.

- the heaven of chance, of innocence, of hazard, of wantonness, xi. 201.

Health, on physical and psychical, x. 163.

- signs of, xii. 98.
- the appanage of great health—our present need, xiii. 117.
- and illness, xiv. 38 ; the sensation of health, in sick people, suffices to awaken a belief in the proximity of God, 115.
- *versus* salvation of the soul, xvii. 142.

Healthiness, and the creation of the real conditions of a

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

HEALTHINESS—HEGEL

healthy body, xiv. 93; the question of bodily healthiness, 96.

Healthiness, a fundamental physiological condition of the type Zarathustra, xvii. 99; *Joyful Wisdom* quoted, 99–100.

Heavens, the, Zarathustra's apostrophe before sunrise, xi. 198.

Hedonism, as a signpost to Nihilism, xiv. 29.

Hegel, education and the State according to, iii. 87; the Hegelian "reasonableness in all happenings," 108; the historical view of, 129.

— David Strauss and, iv. 45.

— his philosophy criticised, v. 71; history as understood by, 71; personality and the world process, 75; quoted, 77.

— the disciples of, vii. 86.

— Wagner and the doctrine of the *Idea*, viii. 31; to blame for historical optimism, 170.

— and the famous fundamental principle of dialectics, ix. 6; culture in Germany and, 188; his style, 193.

— Europe prepared for Darwinism by, x. 306; as a philosophical *German*, 306; Schopenhauer and the opposition of, 307.

— as a systematiser of riddles, xii. 199; and English stultification, 210; his influence through Taine in France, 214.

— alluded to, xiii. 218.

— his success against sentimentality, xiv. 79; his mode of thinking not far removed from that of Goethe, 80; the Hegelian subterfuge, 211; his popular

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

side, 332 ; the doctrine of war and of great men, 332 ; alluded to, 6, 329.

Hegel, alluded to, xvi. 55.
— his corrupting influence on Taine, xvii. 38 ; alluded to, 126.

Hegelians, the, as the most infamous corrupters of the German language, iv. 94.

Heine, his popularity in France, xii. 214 ; as a master of new modes of speech, 218–9.
— alluded to, xiii. 224.
— the element of Goethe in, xv. 271 ; alluded to, 270.
— alluded to, xvi. 55.
— Nietzsche's appreciation of, xvii. 39.

Helena, the flower of blossoming womanhood, ii. 12.

Hellenes, the, the difference between ourselves and, xiii. 215.

Hellenic contest conception, the, nature's twofold character in man, ii. 51 ; ethical ideas of Eris and of envy, 54 ; the sentiment as to the necessity of, 57 ; the aim of, the welfare of the community, 58 ; its relationship with art, 59 ; the fate of Miltiades, 60 *et seq.*

Hellenic culture, its revival and its results, iv. 121.

Hellenic spirit, the Apolline task of, vii. 112.

Hellenic will, the, mirrored in the Olympian world, i. 35 ; its combat for suffering, 37.

Hellenic world, the, its horrors, ii. 53 ; through them Greece comes into contact with India and the Orient, 53.

Hellenism, the fight for culture and classic, iii. 62.
— the beginning of the European soul, xv. 420.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Helvetius, the best abused of all good moralists in Germany, vii. 308–9.

— Bentham as stalking in his footsteps, xii. 174.

Heraclitus, alluded to, i. 90, 184.

— eulogised as one of the company of ideal philosophers, ii. 79 ; *his system of philosophy reviewed*, 94–114.

— his disciples, v. 8 ; and the Delphian oracle, 98 ; alluded to, 44.

— an aphorism of, quoted, vii. 117.

— not to be imagined as married, xiii. 135 ; his retreat to the courts, 138 ; what he would avoid, 139 ; alluded to, 102.

— an exception among philosophers, xvi. 18 ; as eternally right in declaring that Being was an empty delusion, 18 ; Zarathustra's predecessor, 273.

— alluded to, xvii. 72, 73.

Herbart, his velleities in music, xv. 272.

Herd, the, governed by incorrect feeling, iv. 141.

— and egoism, in remote ages, x. 161 ; their sting of conscience, 162 ; the condition of, tested by the operation of the thought of the individual, 182–3 ; as ever against the individual, 191 ; the extent of their gregariousness, 195.

— Zarathustra's purpose—to allure many from the herd, for that purpose have I come, xi. 19–20 ; the pleasure in, older than the pleasure in the ego, 67 ; its voice, 71 ; marriage among the superfluous ones, 80 ; *The Rabble* (Zarathustra's discourse), 113–6 ; he who is of the populace wisheth to live gratuitously, 243 ; in the market-place no one believes in higher men, 351.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Herd, the, obedience, and the need thereof as a kind of formal conscience to, xii. 120; the gregarious man of to-day, 121; and "modern ideas," 126; the instincts of the herding animal, 127; the belief of Anarchists and Socialists in, 127.

- their desire to shake off their sense of weakness leads to herd-organisation, xiii. 176; the awakening of the communal consciousness of power, 177.
- the herd-instinct, the only one known to our sociology, xiv. 45; wherein lies their happiness, 147; will prevail, 177; Christianity as the religion of, submitted to by master races, 179; the struggle against the rabble and, 196; (Ch. ii. Pt. ii. Bk. ii.) 226–37; *the more dangerous a quality seems to the herd the more completely it is condemned*, 229; the morality of truthfulness in, 229; a criticism of their virtues, 230; the value attached by, to the average as the highest and most precious of all things, 231; the weakness of the gregarious animal, 233; the hatred directed against the privileged in body and spirit, 234; the qualities and tendencies praised by, 235; Nietzsche's teaching regarding, 236.
- the error in treating, as one would an individual, xv. 215.
- the highest thing they could do, xvi. 275.

Herd-humanity, the scorners of, vii. 126.

Herd-instinct, the, and morality, x. 160; the appearance of unalterableness in societies ruled by, 231.

- finds expression in the antithesis between egoistic and altruistic, xiii. 21.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Herd-morality, the strict preservation of, insisted on, xiv.

107.

— its activity at the present time, xv. 362.

Herder, his life and work, a critical estimation, vii. 253–5;

his writings were either new or antiquated, 259.

— alluded to, with reference to Goethe, viii. 8.

Herdsmen, *they call themselves the good and the just*, xi. 20.

Heredity, Zarathustra,—*oft have I found the son the father's revealed secret*, xi. 117.

— bad instincts inherited as surely as bad blood, xii.
239–40.

— a false notion, xv. 371; a man's ancestors have always paid the price of what he is, 371; alluded to, 125.

Heresy, the counterpart of witchcraft, x. 74.

Hermann, the case of, instanced, viii. 127; alluded to,
175.

Hero-worship, and the fanatics of, ix. 262.

Heroic, the, what makes? x. 209.

Heroism, alluded to, vii. 359.

— and the smaller tasks, ix. 314.

— not a form of selfishness, for men are shipwrecked by it, xiii. 228.

Herostratus, alluded to, vii. 40.

Herwegh, his persuasion which led Wagner to Schopenhauer, xiii. 129.

Hesiod, the copy of *Works and Days* shown to Pausanias, ii. 54; his declaration that two Eris goddesses are on earth, 54.

— his contest with Homer, iii. 163; the myth of, 167.

— a prophecy of, alluded to, v. 65.

— confirmation of his opinion regarding women, vi. 303.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Hesiod, and the artist as deceiver, vii. 101 ; his advice on giving in return, 320-1.

- his estimation of the quality of envy, ix. 43 ; and of hope, 44.
- his attempt to express the series of social ages in gold, silver, and bronze, xiii. 41.

Higher art, the spiritualising of, vi. 195.

Higher culture, its basis of spiritualised and intensified cruelty, xii. 176.

Higher Man, The (Zarathustra's discourse), xi. 350-63.

Higher man, *the cry of distress*, xi. 292 ; *talk with kings*, 296.

- distinguishing characteristics of, xiv. 182.
- more than an individual, xv. 161 ; a combination of monster and superman, 405.

Higher men, Zarathustra addresses the, in his cave, xi. 345.

- their corruption, the rule, xii. 244 ; popular reverence for, 245 ; whence their outbreaks of sympathy, 246 ; the problem of those who wait, 250.
- their growth checked by the Christian ideal, xiv. 208.
- *our first principles*, xv. 99 ; when their existence is doubted by inferior men the doctrine of equality before God is discovered, 312 ; *versus* gregarious men, 313 ; their mission not the leading of inferior men, but working on them as a foundation, 329.
- who come to Zarathustra in despair, xvi. 277 ; the destiny of, to become creators, 279.

Higher self, the, intercourse with, vi. 392.

Hill, The Tree on the (Zarathustra's discourse), xi. 45-8.

Hillebrand (Carl), his plucky appreciation of Nietzsche's

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

HINDUS—HISTORY

attack on Strauss, xvii. 78 ; quoted concerning Nietzsche's courage, 79.

Hindus, the, and their beliefs, ix. 146.

Hippias, the representative of the highest freedom, vii. 353.

Hippocrates, alluded to, ix. 173.

Historian, the, and his sense of justice, v. 49 ; and objectivity, 51 ; the great historian—the expounder of the past by the highest in the present, 55.

— the happiness of, vii. 19.

— the effect of his art, xvi. 4.

Historical culture, a sort of grey-headedness, v. 65 ; results of, 66 ; the alliance of Christianity with, 67.

Historical sense, the, conclusions regarding, v. 9 ; the plastic powers of man, a community, or a culture, 9 ; man's historical and unhistorical perceptions, 10 ; on re-living the past ten years, 13 ; what we nowadays prefer to call, 26.

— as possessed by the French and the Romans, x. 115 ; the tendency of the new sentiment, 263 ; how to be born in the interests of future humanity, 264.

— defined, xii. 167 ; its origin, 167 ; the enjoyment of art in, 168 ; men who live in, 169.

— alluded to, xiv. 88.

— philosophers' lack of, xvi. 17.

History, Wagner's use of, iv. 117 ; the allotted duty of, according to modern views, 118 ; the preference for the study of the past, a dangerous symptom, 119 ; the modern plight of, 120.

— needed for life and action, v. 3 ; thoughts on, 4 ; the

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

use and abuse of, v. 6 *et seq.*; Niebuhr on, 12; Hume quoted, 13; the superhistorical standpoint, 13; opposition between life and wisdom, 15; the three kinds of history—monumental, antiquarian, and critical, 16; the man who recognises the great meaning of, 17; the monumental contemplation of, 19; effects of the monumental, 20; myth and false analogy in monumental, 21; the three kinds of, flourish in one ground and climate, 23; and the man of reverent and conservativenature, 24; the danger of the antiquarian view of, 26; the antiquarian method criticised, 27; the necessity of the critical method, 28; its uses, 29; how history can serve life, 30; a picture of the spiritual events in the soul of modern man, 31; five ways in which an excess of, seems to be dangerous, 38; the weakening of the individuality through its excess, 39; in comparison with the eternal feminine, 44; the past only to be explained by what is highest in the present, 55; to be written only by men ofexperienceand character, 56; historical justice, 57; the student of, considered, 62; as a disguised theology still, 68; the problem of, 69; and the Hegelian philosophy, 71; the virtuous man in, 74; the “first-comers,” 75; Hartmann and ideal conditions for the making of, 81; the task of, 81; and the masses, 84; the value of laws in, 84; the ascendency to be gained by an excess of, 87–8; and the reign of youth, 89; the malady of, 95; antidotes for the excess of, 95; the learnin of,

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

HISTORY—HÖLDERLIN

anew, 98 ; the history of philosophy, 189 ; the university philosopher and, 191–2.

History, on becoming great to the detriment of, vii. 76 ; the retrograde movement of, 94 ; the need of, in directing whither we must travel, 117–9 ; the final teaching of, 171 ; a science of remedies for different cultures, 288.

- antiquity and the experiments of, viii. 169 ; the standpoint from which written, 170 ; what it now means to know, 172.
- time, and the judgment of events of, ix. 11–2 ; the place of imagination in, 267.
- what lies hidden in, x. 73 ; the voice of, and society, 188.
- as a storeroom for the costumes necessary for the masquerades of the modern European, xii. 166.
- the nihilistic trait of, xiv. 62 ; the systematic falsification of, 303.
- and the belief in the senses, xvi. 18 ; Jewish priestly historical falsification, 158.
- German laxity in matters of, xvii. 123.

History of philosophy, the, not a true philosopher's business, v. 189 ; not an education in philosophy, but in the art of passing an examination, 190.

Histrionic art, vi. 164.

Hobbes, alluded to, iv. 51.

- as philosopher, xii. 210.

Hoffmann's notice of Nietzsche's attack on Strauss, xvii. 78.

Hölderlin, Vischer on, iv. 20 ; the cause of his wreck, 21.

- on change and waste in men's thoughts, v. 62 ; his unconventionality, 120.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Hölderlin, quoted, vi. 238.

Holtzendorf and theology and history, v. 58.

Holy lie, the, a criticism of, xiv. 120 ; the inventions of, 122.

— common to Confucius, Manu, Mohammed, the Christian Church, and even Plato, xvi. 214.

Homage, the mistake of those who pay, vii. 322 ; the tax of, 335.

— on unconditional homage to the greatest men, ix. 169.

— the necessity of learning to do, x. 137.

Home, The Return (Zarathustra's discourse), xi. 223–7.

Homeless ones, we, children of the future in an impossible present, x. 342 ; our yea ! 343–6. *See also under "Future."*

Homer, the dreaming Greek, i. 29 ; the naïve artist, 37 ; placed side by side with Archilochus on gems, 43 ; the linguistic structure of, 52 ; alluded to, 67, 104.

— the naïve barbarism amidst which he stands before us, ii. 12 ; *the contest of*—the strife and competition of the early Greeks, 51–62 ; the root of Aristotle's attack on, 56.

— as taught in public schools, iii. 61 ; the public-school boy's enjoyment of, 62 ; and the younger philologists, 79 ; Schiller, Goethe, and Wolf on, 149 ; the question as to his personality, 151 ; *was the person created out of a conception, or the conception out of a person?* 155 ; not a historical tradition but an æsthetic judgment, 162 ; his birthplace, 163 ; his contest with Hesiod referred to, 163 ; the old material meaning of the name, 163 ;

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

changed into the æsthetic meaning of Homer, the father of poetry in general, 164; not the author of the Iliad and Odyssey, 167; ranked with Orpheus and Olympus, 167; the primeval father of the Homeric epic, 167.

Homer, his relation to the gods, vi. 128; the last years of, 162; the case of Achilles and, 189; the pan-Hellenism of, the greatest fact in Greek culture, 244.

- how paradoxical he can be, vii. 101; quoted, 109; his achievement, 112; on the true sphere of all anxiety, 187; his convention, 255; alluded to, 91, 114, 251.

- the Hades of, a description of the philologist, viii. 117; alluded to, with Scott, 120; Voltaire on the admirers of, 133; the pan-Hellenic Greek, 160; his delight in the frivolity of the gods, 164.

- the subtlety in his mistakes, ix. 282.

- on the veracity of singers, x. 120; the happiness of, 236; the foolish riddle which destroyed it, 237; alluded to, 47.

- the appreciation of, perhaps our happiest acquisition, xii. 168.

- the gods of, and their love of cruelty, xiii. 78; the Speech of Zeus quoted, 114.

- as an apotheosis artist, xv. 280.

Homer and Classical Philology, Nietzsche's inaugural address at Bâle, iii. 145–70.

Homeric man, his oneness with existence, i. 36.

Homeric poems, the, an examination of the Homeric question, iii. 151; opinion of antiquity concern-

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

ing, iii. 152 ; two schools of criticism on, 157–8 ; the deviations in, attributed to tradition, 162 ; in design not a whole but a number of pieces strung together, 164 ; the designer of, 165 ; Homer not the author of, 167.

Homeric world, the, softened by artistic presentation, ii. 52.

Honesty, whither one may be led by a too zealous, vi. 79.

- experimental attacks on, vii. 135 ; alluded to, 38, 348.
- a virtue in process of becoming, ix. 326 ; the great temptress of all fanatics, 354 ; the virtuous thumbscrew, 363.
- as a virtue of *free spirits*, xii. 172.

Honour, the transference of, from the person to the thing, vi. 84.

Hope, in reality the worst of evils, vi. 82.

- the horizon of, as opening now the “old God is dead,” x. 275.
- Zarathustra—*Maintain holy thy highest hope*, xi. 49 ; your highest, what it should be, 53.
- the place of, in Christianity, xvi. 152.

Horace, quoted, vi. 113.

- as a guide to the understanding of Socrates, vii. 242 ; alluded to, 35.
- Bentley’s treatment of, viii. 141.
- as translator of Alcæus and Archilocus, x. 115.
- Nietzsche’s early acquaintance with, and rapture at his odes, xvi. 113.

Hospitality, ix. 271.

Hostility, our spiritualisation of, xvi. 28.

Hour, The stillest (Zarathustra’s discourse), xi. 175–9.

Hugo (Victor), Wagner likened to, viii. 24 ; Wagner ad-

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

mired in the same way that young Frenchmen admire, 25.

Hugo (Victor), scene at his burial, xii. 214.

— and Spain, xiv. 87; alluded to, 58.

— his *Orientales*, xv. 269; did for language what Wagner did for music, 274; as a type, 302.

— the lighthouse on the sea of nonsense, xvi. 60.

Huguenots, the, the example of, ix. 191.

Human, all-too-Human, quoted, xiii. 6; alluded to, 2.

— on democracy, xvi. 96; alluded to, 211.

— as the memorial of a crisis, xvii. 82; the meaning of the title, 83; its freezing atmosphere, 83; begun during the first musical festival at Bayreuth, 84; principally written at Sorrento and finished at Bâle, 89; early copy sent to Wagner crossed with the text of *Parsifal*, 89.

Humane, what dost thou think most? x. 209.

Humanism, antiquity used as an ally by, viii. 135; connection between, and religious rationalism, 175.

— the care of the health of criminals and lunatics, ix. 205; ideas of guilt and punishment, 206; the injuries inflicted on society by the sick, 207.

Humanity, the notion that it separates man from nature criticised, ii. 51.

— the need of champions for, v. 138–9; the three *Images of Man*—Rousseau, Goethe, Schopenhauer, 139.

— intoxicated by the scent of the blossoms—religion and art, vi. 44; its development may only be of limited duration, 228–9; the statue of, 237; alluded to, 273.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Humanity, the hallmark of friendship and comradeship, vii. 126.

- the need for new physicians of the soul, ix. 56 ; and the risk of taking short cuts, 58 ; its misfortunes as valued by Christianity and antiquity, 81 ; the animals' view of, 279.
- the greatness of the change in colouring makes difficult the understanding of ancient humanity, x. 184 ; quality of mind not indicated in, 263 ; historical sentiment and future, 263-4.
- as attained by men of to-day, xiv. 58 ; the seventeenth century as suffering from, 81 ; warning against confounding the instincts of decadence with those of humanity, 100.

Humboldt, and culture in Germany, ix. 188.

Hume, alluded to, x. 306.

- as philosopher xii. 210 ; Kant's opposition to, 210.
- alluded to, xiv. 74, 86.
- his declaration that there were no *a priori* synthetic judgments, xv. 45.

Humiliation, vii. 40.

- the deceit in, ix. 229.

Humility, the limits of all, ix. 304.

- the trodden worm, xvi. 5.

Hunting, once a necessity, now an affair of fancy and luxury, x. 72.

Huxley and Spencer's administrative nihilism, xiii. 92.

Hybris, the, ii. 61 ; the touchstone of every Heraclitean, 107.

- our whole modern life as, and godlessness, xiii. 143 ; our attitude to nature, to God, to ourselves, 144.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

HYGIENE—IDEAL

Hygiene, the closing of the baths at Cordova by the Christians, xvi. 150.

Hymn to Life, its composition and production, xvii. 97 ; words and music, 209–14.

Hypnotism, as a weapon with which to fight race depression, xiii. 170 ; defined, 170.

Hypochondria, on kinds of, vi. 66.

Hypochondriacs, consolation for, vi. 388 ; the hypochondriac defined, vii. 320.

Hypocrisy, the genuine article uncommon to-day, xvi. 73 ; every tenth man almost to-day an imitator of, and an actor, 74.

Hypocrites, the most conscious : priests, princes, society men and women, xiv. 301.

Hysteria as a result of decadence, xiv. 34.

Ibsen becoming very German, xiv. 70.
— the case of, instanced, xv. 202.
— a typical old maid, poisoning the natural spirit of sexual love, xvii. 66.

Ideal, the, how seen, vii. 45 ; on being idealised, 162 ; the disclaimer, 164 ; alluded to, 176.
— pregnancy and ideal selfishness, ix. 383 ; courageous thinking and future virtues, 382–3 ; a call to the astronomers of the ideal, 384.
— the impulse toward the individual ideal, x. 178–9 ; the material and, 199.
— on the setting up of, xiii. 115 ; *to enable a sanctuary to be set up a sanctuary has to be destroyed*, 116.
— the origin of, xiv. 275.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Idealism, the ingrained feminism which passes as, xiii. 179.
 — on the point of turning into Nihilism, xv. 108.
 — Nietzsche attributes all the blunders of his life to, xvii. 35 ; alluded to, 124.

Idealist, the, the incurable, implacable, inevitable, in the character of, vii. 21 ; a warning to, 163.

Idealists, the illusion of, vi. 356.
 — present day, and Epictetus, ix. 377.
 — their enthusiasm alluded to, xii. 53.

Ideals, the ideal of victorious wisdom, ix. 204 ; alluded to, 293.
 — the discovering and conquering of the new world of, x. 351–3.
 — Zarathustra's simile of the children playing by the sea—*Verily I have taken away from you your virtues, favourite playthings*, xi. 112.
 — on the attainment of, xii. 86 ; play-actors of, 90 ; between man and woman, 94 ; man and ideals, 95 ; the atavism of old, 97.
 — the mystery as to how they are manufactured in this world, xiii. 47–51 ; *What is the Meaning of Asetic Ideals* (third essay), 121–210.
 — pampering by means of, xiv. 17 ; dangerous always, but occasionally indispensable as cures, 183 ; the danger of, 201 ; *a criticism of*, 264–82 ; the more concealed forms of the cult of Christian moral ideals, 274.
 — the economic valuation of all the ideals that have existed hitherto, xv. 323.

Ideas, the formation of, ii. 179 ; regarding truth, 181 ; the idea as the *residuum of a metaphor*, 182 ; science

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

and the great columbarium of, the cemetery of perceptions, 187.

Ideas, on offensive expression of, in artists, x. 193 ; regarded as worse seducers than the senses, 337.

Idleness and work, modern and ancient valuations of, x. 254.
— the sort of, necessary for a real religious life, xii. 75.

Idol, The new (Zarathustra's discourse), xi. 54–7.

Idols, their cross-examination a means of recovery of spirits, xvi. pref.
— the overthrowing of, as Nietzsche's business, xvii. 2.

Ignobility, defined as the response of sensations to language, xii. 242 ; the process of, 243 ; the evolution of man to, 244.

Ignorance often ennobles, vii. 132.
— the danger in innocence through, ix. 271 ; and dignity, 391.
— necessary to the enjoyment of its artificial world, xi. 35 ; the rise of knowledge on its granite-like foundations, 35.
— as a psychological prerequisite of Christianity, xiv. 161.

Ihering, *Der Zweck im Recht* alluded to, xiii. 89.

Illness, as a result of decadence, xiv. 34 ; nervous illness, 35 ; on health and, 38.

Illogical, the, on the necessity of, vi. 46.

Illusions, three specimens of, i. 136.
— history and the atmosphere of, v. 57 ; the need of a veil to every people, 60 ; and life, 61.
— the destruction of, vii. 351.

Imaginary causes, the error of, xvi. 37 ; the psychological explanation of the error, 39 ; the whole domain

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

of morality and religion may be classified under the rubric, 40.

Imagination, the, on those who anticipate by means of, ix. 243; the third eye—your stage eye, 353.

Imitation, vii. 171.

- the compulsion to imitate, xv. 255; an imperious instinct, 260.

Imitators, on, x. 206.

Immaculate Perception (Zarathustra's discourse), xi. 145–9.

Immediate certainty, on the belief in, xii. 22; metaphysical questions involved by, 23; a moral naïveté, 49.

Immoral, the, in its relationship with the moral, ix. 14.

- *to be really Christian would mean to be absolutely indifferent to dogmas, cults, priests, church, and theology*, xiv. 133.

Immoralist, the, the term applied by Nietzsche to himself (1886), vi. 3.

- why the free man is an immoralist, ix. 14.
- Nietzsche, the first, xvii. 133; the two negations involved in the title, 134; the title chosen as a badge of honour, 138.

Immoralists, disectors of morals rated as, vii. 199.

- exceptions among moralists who are really immoralists, ix. 16.
- *we immoralists!* xii. 172.
- are to-day the strongest power, xiv. 95; God as the greatest immoralist, 251; the immoralist in deeds, 318.
- the value of the services of, to Europe, xv. 204.

Immorality in culture, xv. 203; *the antithesis, Moral—Immoral*, 229–38.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

IMMORTALITY—IMPURE

Immortality, Pagan and Christian ideas on, ix. 73–5; to those who dream of, 224; knowledge and the abandonment of the belief in the immortality of the soul, 349.

- as part of the invention of the holy lie, xiv. 122.
- effects of the doctrine on our life, reason, and instincts, xvi. 185; the will to deny all reality, 231.

Impatience in men of thought and action, ix. 324.

Impatient, the, remain partisans all their lives, and never discover themselves, vii. 324.

Impoliteness, vii. 131.

Importunacy in relation to illustrious works, vii. 41.

Importunate, the, a stratagem of, vii. 130.

Improvement by means of virtue, xiv. 312; the wholesale deception of so-called moral, 313–5; illness as a means of, 315; the priest's attitude to, 317; the immoralist's attitude, and that of the lion tamers, 319.

Impulse, the effects of moral judgments on, ix. 43; six essentially different methods of combating violent cravings and impulses, 106; as that which approves, 109; philosophy and the transforming of our impulses, 385; we are the gardeners of our impulses, 388.

- unexplained and unexplainable, x. 158; on natural, and ideas of self-control, 239.
- should one show one's feelings? xv. 346.

Impure, the, *The Rabble*, xi. 113–6; the food and happiness of Zarathustra would be as fire and ice caves to the bodies and the spirits of, 115.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Incomplete, the, the effect of, vi. 177 ; an artistic stimulus, 184.

Incurable, the idealist as an, vii. 21.

Independence, the tyrannical man, ix. 239.

— the privilege of the strong, xii. 43 ; tests as to whether one is destined for, and command, 56 ; self-conservation the best test, 57.

Indians, the, and their conceptions of their gods, ix. 135–6.

— a race fallen into a climate for which its power of adaptation is insufficient, xiii. 169.

Indifference on the death-bed, vii. 46 ; and contempt for every-day matters, where necessary, 195–7.

Individual, the concept, and logical appearance, xv. 35–7.

Individual, the, the struggle in, the war history of, vi. 248.

— and religion, viii. 110 ; the philologist as, 112–3 ; three forms of existence in which a man remains an individual, 114 ; vanity and, 116 ; impressions from the contemplation of the past, 118 ; and the centre for the breeding of better men, 184 ; the task in connection with, 189.

— and the community, ix. 16.

— his severance from society, xii. 236.

— the preservation of, xv. 61 ; and the preservation of organic life, 152–4 ; the higher man as *more* than the individual, 161 ; his feeling of responsibility, 183 ; *The Will to Power as exemplified in* (Part iii. Book iii.)—*Society and the State*, 183–213 ; *The Individual*, 214–38.

— classified according to whether he represents the ascending or descending line of life, xvi. 85.

Individuality, modern man as suffering from weakened,

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

INDIVIDUALITY—INJUSTICE

v. 39 ; the cry heard by the youthful soul, 104 ;
the youthful soul and its, 106 ; on finding one's
self, 107.

Individuality, on knowing one's own, ix. 294.

— Zarathustra's manly prudence in sinking his—*he that
would keep clean amongst men must know how to
wash in dirty water*, xi. 172.

Individualism, Schopenhauer's philosophy as an individualist philosophy, v. 126.

— the duty of the free man, viii. 120.

— and the demand for equal rights, xv. 225 ; the principle of, rejects *really great* men, 226 ; a modest and still unconscious form of the will to power, 227.

Individuation, the apotheosis of, i 40.

Industrious, the farce of many industrious persons, vii. 34 ; on making friends only with, 133.

Industry, two entirely different sources of, vi. 350.

Indulgence, where required, ix. 55.

Inebriation, on moral and artistic subjects of, and the belief in, inculcated by enthusiasts, ix. 54 ; alluded to, 56.

Infinite, the, in the horizon of, x. 167.

Infirmities, bodily and spiritual, their main cause, vii. 186.

Influence, a phantom not a reality, vii. 159.

Influential persons, on, x. 186.

Ingres, quoted, xiv. 88.

Injuries, as they affect the coarser and nobler souls, xii. 251.

Injuring with one's best qualities, on, x. 69.

Injustice, the necessity of, vi. 46.

— twofold, vii. 44 ; the folly of committing, 36.

.Human, ii. VIII, Case of Wagner. IX, Dawn of Day. X, Joyful Wisdom. XI, Zarathustra. XII, Beyond Good and Evil. XIII, Genealogy of Morals. XIV, Will to Power, i. XV, Will to Power, ii. XVI, Antichrist. XVII, Ecce Homo.

Inner world, the, *the phenomenonism of*, xv. 7–12.

Innocence considered in its relation to ignorance, ix. 271.

Inquisition, the, the good right of, vi. 100; the methods of, 401.

Insanity, the veneration of, vi. 129; the danger of, through the growing burden of culture, 227.

- genius and the tincture of, ix. 21; feigned by the Greeks, 21; prayed for by some of the most productive men, 22; and Christianity, 23; on the treatment of the insane, 205.
- the insane as the former mouthpiece of truth, x. 185.
- where rare, and where the rule, xii. 98.
- the most fatal form of, displayed in the New Testament, xiv. 164.

Inspiration, on belief in, vi. 159; and productive power, 160.

- on catching an, x. 232.
- *Nietzsche's experience of*, xvii. 101–3; the rancour of greatness, 105.

Instinct, the banishment of, by history, v. 40.

- the development of the inner longing to play a rôle into the histrionic instinct, x. 318.
- the relative value of reason and, xii. 111.
- gregarious, aristocratic, herd, xiv. 45.
- happiness and, the same, when life is in the ascending line, xvi. 16.

Instincts, the daily experiences supply the nutritive needs of, ix. 124; dreams as compensation for absence of nutriment during the day, 125; our nervous irritations interpreted by dreams and, 126.

- the animal instincts with a good conscience, x. 108.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

INSTINCTS—INTELLECT

Instincts, the little and the big sagacities, xi. 36 ; Zarathustra's counsel not to slay the instincts, but to innocence in them, 61.

- the inner struggle between contrary instincts, xii. 122 ; its results on weak and on strong natures, 123.
- the "animal man" ashamed of his instincts, xiii. 75.
- those which protect life and ward off danger, lacking in modern man, xiv. 61.
- the normal discontent of, xv. 167.
- the destructive influence on, of the doctrine of immortality, xvi. 185.

Intellect, the, the relationship of dissimulation to, ii. 174 ; the saturnalia of, 189.

- the gift of, to music and architecture, vi. 193 ; the feminine intellect, 302.
- the will as ashamed of, vii. 42 ; tyrants of, 314.
- sources of the hereditary perversion of the human intellect, ix. 39 ; the Christian use for the coarse intellect, 71 ; on the domain of freedom, 130 ; the daily wear and tear, and young men of intellect, 180 ; on the waste of, by the State, 181 ; the harvest thanksgiving of, 336 ; *the tyrants of the intellect*, 377 ; on high soaring, 394 ; we aeronauts of, 394.
- mannerisms of, x. 218.
- the little and the big sagacities, xi. 36.
- the parasites of, xiv. 66 ; a bad domestic economist, 66.
- *does not ennoble—something is needed to ennoble intellect.*
What is needed ? Blood ! xv. 353 ; the mistrust of, inculcated by psychologists, and intellectual superiority, 329.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Intellect, of the German, xvi. 50-2 ; concerning the conscience of, 73.
— the effects of cooking on, xvii. 30.

Intellectual conscience, the, from whence derived, vii. 24.

Intellectual development, Nature's check on, vii. 294.

Intellectual pregnancy, the characteristics of, x. 105.

Intelligence and fear, on, ix. 239 ; on hiding the intelligence, 298.

Intelligible freedom, the theory of Schopenhauer, criticised, vi. 59-61.

Intercourse, impossible and intimate, on, vii. 318.

Interpretations, over-profound, of authors and of nature, on, vii. 197.

Intuition, the belief that artists, orators, and philosophers alone possess, vi. 166; the inspiration in women's judgments, 305.

Invalids, thoughts and reflections for, vii. 280.

Inventors, the work of, in ancient and modern civilisations, ix. 41.

Investigation, the immensity of the field open to, x. 42.
— *the method of*, xv. 3-5.

Ion, the, of Euripides, quoted, i. 97.

Irony, permissible only as a pedagogic expedient, vi. 289.
— the European habit of, ix. 166.

Irrefutable, the, not necessarily the true, xv. 49.

Irresponsibility, the fable of intelligible freedom, vi. 59
et seq.; *Moralité larmoyante*, 90 ; the doctrine of, 105 ; the simile of the waterfall, 106 ; and innocence, an analysis, 107 *et seq.*

Irritability, how awakened in talented men, vii. 351.

Isaiah, his retention of strong ideas, xvi. 157.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Islam, presupposes men, xvi. 226; its culture destroyed by Christianity, 226; attitude of the Emperor Frederick to, 227.

Isolation, the fear of, and our gregarious instinct, x. 87.
— profound suffering leads to, xii. 248; also the highest sense of purity, 248; as distinction, 249.

Italian and German culture compared, iii. 66.

Italian, the, can show himself noble and proud without vanity, xiii. 221.

Jahn, the works of, instanced, viii. 146.

Janssen, his picture of the Reformation, xiii. 180.

Jehovah, as the expression of the consciousness of power in the Jews, xvi. 156; decadence in the idea of, 157.

Jerusalem, its climate, xvii. 33.

Jesuits, the, the self-control practised by, vi. 73.

Jesus, a Straussian view of, iv. 49.

- the historical success of, and Christianity, v. 85.
- ideas of, vi. 150; a consistent doctrine of, 219; the most loving of men, 219.
- the death of, vii. 49; his methods as Saviour and physician, 239.
- the appearance of, in a vision to the Apostle Paul, ix. 69; his cry from the Cross, 116.
- a single sunbeam in a Jewish landscape, x. 176; his error as regards the cause of man's suffering, 177; too Jewish, 177; as a founder of religion, 295.
- his too early death—*Verily too early died that Hebrew whom ye preachers of slow death honour* (Zara-

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

thustra), xi. 84 ; the hatred shown him by the good and the just, 84 ; the priests fettered by their Saviour, 106 ; his insight into the good and the just whom he designated the Pharisees, 259 ; Zarathustra refers to himself as the second discoverer of the country of the good and the just, 260 ; Zarathustra's encounter with the Preacher-on-the-Mount (*The Voluntary Beggar*), 327-32.

Jesus, to the Jews, xii. 99 ; his life as the martyrdom of *knowledge about love*, 247.

- as temptation in its most sinister and irresistible form, xiii. 32.
- what did he deny? Everything that to-day is called Christian, xiv. 132 ; *his real teaching*—the kingdom of heaven in the heart, 133-5 ; subsequent additions, 135 *et seq.* ; Christianity as pessimism, whereas Jesus wished to bring the peace and happiness of the lambs, 159 ; his having paid dearly for having directed his teaching to the lowest classes of Jewish society, 162 ; not liked for having stuffed so much into the heads of paltry people, 171 ; his example, 172 ; his teaching most thoroughly fulfilled by higher men, 180.
- Dionysus *versus* Christ, xv. 421.
- his Sermon on the Mount, xvi. 26 ; pity, and the case of the death of, 131 ; his doctrine, the Jewish instinct over again, 161 ; his insurrection directed against the Church, the good and the just, 162 ; his language would get one sent to Siberia to-day, 163 ; his death for *his* sins,

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

163 ; the psychological type, 164 ; Renan's monstrous ideas regarding his heroism and genius, 164 ; the distorted form in which the type of the Saviour has reached us, 166 ; deplorable that no Dostoevsky lived in the neighbourhood of this interesting decadent, 167 ; the importation of the fanatic into the type of the Saviour objected to, 168 ; might be called a free spirit, 169 ; his symbolism, 170 ; taught a new life, not a new faith, 172 ; the kingdoms of Heaven and of God, 173 ; at his death bequeathed a mode of life to mankind, 174 ; only *free spirits* possess the conditions to understand what nineteen centuries have misunderstood, 174 ; in the idea "Church" precisely that is pronounced holy which he regarded as beneath him, 175 ; the only Christian, 178 ; *the genuine history of Christianity*, 178-85.

Jews, the, the problem of, vi. 347 ; their most mournful history, 347 ; our debt to, 347 ; effect of, upon the mission and history of Europe, 348.

- the value set upon anger by, ix. 44 ; the Apostle Paul and, 67 ; their ideas on death, 74 ; the resourcefulness of the modern, 211 ; their manners, 212 ; their future, 213.
- Wagner's hatred of, as Schopenhauerian, x. 136 ; sin the invention of, 174 ; the chosen people, their capacity for despising the human within themselves, 175 ; their elevation of themselves to power, 176 ; as born literary men and actors, 319.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Jews, the, Zarathustra alludes to their table of values, xi. 66.

- the miracle of the inversion of valuations performed by, xii. 117 ; as a fructifying nation, 206 ; what Europe owes to, 206 ; German anti-Semitism, 207 ; as the strongest, toughest, and purest race at present living in Europe, 208 ; and the European supremacy, 209.
- their opposition to the aristocratic equation, xiii. 30 ; Jewish hate, the most sublime and profound, out of which grew a new love, the most sublime and profound of all loves, 31 ; Jesus of Nazareth, 32 ; the triumph of the subject race, 33 ; represented to the Romans the incarnation of the unnatural, 54 ; the priestly nation of resentment *par excellence*, 55 ; the provisional victory of Judaea over Rome, 55 ; again victorious over the classical ideal in the French Revolution, 56.
- as a blessing among Germans, xiv. 42 ; Sacerdotalism, and the development of their hierarchy of Arian origin, 125 ; St. Paul and Judaism, 143 ; the Christian Judaic life, 144 ; as the foundation of Christian power, 145 ; the principle of love comes from, 146 ; and the origin of Christianity, 153 ; the low class of, at which Jesus directed his teaching, 162 ; their priesthood, 245 ; reduced to a caricature by the Romans, 298 ; alluded to, 67.
- approached genius in the sphere of art with Heine and Offenbach, xv. 270 ; their great conservative power in Europe, 303.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Jews, why they are dialecticians, xvi. 13 ; the teachers of Judaism never doubted their right to falsehood, 49 ; *a God who loved became a Jew*, 106 ; their choice on being confronted with the question of "being" or "non-being," 154 ; their ultimate influence, 155 ; their use of decadence as a *means*, 156 ; their history, 156 ; their Jehovah, 156 ; priestly agitators and their ideas of reward and punishment, 157 ; priestly historical falsification, 158 ; the will and kingdom of God, 159 ; the discovery of the idea of revelation in the holy scriptures, 159 ; the final formula created by the holy people, 161 ; Christianity as the final masterpiece of Judaism, 188 ; the Christian as the Jew over again, 188 ; the anti-Semite, and lying on principle, 213.

— signs of tact and delicacy found among, by Nietzsche, xvii. 129.

Jingoism, various forms of, x. 286 ; German jingoes, 310.

Job, as an affirmative spirit. xv. 264.

Journalism, the pseudo-culture of, iii. 41 ; its function, 41 ; in Germany the refuge of the abortive scholar, 67.

— its jargon, iv. 86.

Journalist, the, in the school and in society, i. 172.

Journalists, the fools of modern culture, vi. 181.

Joy, the Olympian thearchy of, its evolution, i. 35.

— there is joy only where there is victory, v. 117.

— the possession of abounding, vii. 34 ; fellowship in, 39 ; the debasement of, 158 ; its edifying and healing forces, 161 ; malicious joy defined and explained, 207.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Joy, *Joys and Passions* (Zarathustra's discourse), xi. 38–40;
man hath enjoyed himself too little—that alone—not enough joy—is our original sin, 103.
— the *little joy* experienced in mutual benefits, xiii. 175.
Joyful Wisdom, The, quoted, xiii. 197; alluded to, 198, 208.
— reviewed by Nietzsche, xvii. 95; shows the beginning of Zarathustra, 97; quoted concerning *great healthiness as a condition of the type Zarathustra*, 99–101.

Joyfulness, Schopenhauer's characteristic of, v. 116; the two kinds of, 116.

Joylessness, the contagion of, x. 203.

Judaism, Christianity as emancipated, xiv. 151; the symbolism of Christianity, based upon that of, 153.
See also under “Jews.”

Judgment, on *true and false*, xv. 43–52; pain and pleasure as a means of expressing, 141; again, 143; the communal standard and valuation of, 188.
See also under “Justice.”

Juggler, the, science and its counterpart, ix. 12.

Jung-Stilling, his *Story of my Life* alluded to, vii. 250.

Justice, the conception of Heraclitus quoted, ii. 103.
— the virtues of, v. 47; and truth, 48.
— the origin of, vi. 90; its primary character of exchange, 90; the standards of, not applicable to earlier periods, 100; on recompensing, 105; often the decoy cry of parties, 326; possession and, 327; the use made of the word by Socialists, 344; convictions and the genius of, 404.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Justice, on squaring of property with, vii. 338 ; the founder of Christianity and worldly justice, 238.

- the illusion of eternal justice, ix. 390.
- alluded to, x. 193.
- the judgment of the pale criminal, xi. 40 ; shared injustice is half justice, 78.
- the oldest canon of, “everything has its price,” xiii. 80 ; the self-destruction of, 83 ; on attempts made to find its basis in resentment, 84 ; the aggressive man always nearer justice than the man who reacts, 86 ; its foundation of law, 87.
- as a show word, xiv. 68.

See also under “Judgment.”

Juvenal, his picture of Rome, vii. 119.

Kant, the victory gained by, over the optimism hidden in the essence of logic, i. 139 ; another victory made possible by, 152 ; alluded to, 11.

- Spir's criticism of, quoted, ii. 141 ; quoted, 153 ; alluded to, 127, 128.
- the German student and the *categorical imperative* of, iii. 139.
- Strauss's judgment of, quoted and estimated, iv. 44 ; the possibility of translating, into Latin, 93 ; his relationship to the Eleatics, 122.
- his example and the production of professors of philosophy, v. 119 ; the effects of his philosophy, 123 ; could not become a philosopher, 182 ; the submissive professor, 187 ; the use of his doctrine to university professors, 192.
- alluded to, vi. 36.

Human. ii. VIII, *Case of Wagner.* IX, *Dawn of Day.* X, *Joyful Wisdom.* XI, *Zarathustra.* XII, *Beyond Good and Evil.* XIII, *Genealogy of Morals.* XIV, *Will to Power,* i. XV, *Will to Power,* ii. XVI, *Antichrist.* XVII, *Ecce Homo.*

Kant, in relation to obscurantism, vii. 25 ; alluded to, 254, 308.

- his fatal answer to morality, ix. 4 ; as outside the socialist movement, 141 ; and Schopenhauer, 154 ; quoted, 199 ; in German morals, 220 ; criticised with regard to "soul," 338 ; alluded to, 281.
- his loquacity, x. 130 ; the secret joke of, 195 ; the note of interrogation he wrote after "causality," 306 ; as a philosophical *German*, 306.
- the Tartuffery of, xii. 10 ; his influence over German philosophy, 16–8 ; his philosophical method, 73 ; the *categorical imperative* and what it indicates in the moralist, 106 ; an allusion to the *categorical imperative* of, 109 ; as critic, 151 ; his opposition to Hume, 210.
- his contempt for pity, xiii. 8 ; the æsthetic problem of, examined, 130 ; his definition of the beautiful, as that which pleases without interesting, compared with Stendhal's definition, 131 ; not to be imagined as a married man, 135 ; his confession as to the humiliating effect of astronomy, 201 ; his alleged victory over theological dogmatism, 202 ; alluded to, 217.
- his doctrine of *intelligible freedom*, xiv. 11 ; the *twelve categories* of, 15 ; the need of the hypothesis of *intelligible freedom*, 18 ; his eighteenth-century style, 80 ; a criticism of, 86 ; Kantian criticism, 210 ; quoted, 266 ; characterised, 305 ; philosophy as defined by, 369 ; alluded to, 74, 329, 332, 341.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Kant, the theological bias of, in dealing with principles of knowledge, xv. 43–5; the foul blemish of his criticism, 62; the *thing in itself* of, 63–74; his assertion of the *existence* of things as a whole, 74; quoted, 168.

— his division of the world into “true” and “apparent,” xvi. 23; on his nativity, 24; or *cant*, 60; a grudge borne to the Germans for their mistake regarding him, 73; his success merely a theologian’s success, 136; as a moralist, 136–8.

— alluded to, xvii. 125, 126.

Keller (Gottfried), his people of Seldwyla, vii. 250.

— and *Parsifal*, viii. 71.

— signs of strength in, xv. 402.

Kepler, alluded to, vi. 161.

Key to hidden treasures, a, vi. 179.

Kindness, two sources of, vii. 127.

— the moral canon at the root of, xiii. 80.

Kingdom of God, the, and the termination of life, xvi. 30; within you, 165; for the *children*, 168; the psychology of the Gospels, 171; the roads to, 172; as the state of the heart—not something which exists beyond the earth, 173.

Kings, the danger of, vii. 334.

Talk with the Kings (*Zarathustra’s discourse*), xi. 296–301.

Kleist (Heinrich von), his unconventionality, v. 120; as broken by the lack of love, 123; on the effects of the Kantian philosophy on himself, 124.

— instanced, viii. 76.

— alluded to, xii. 245.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Klopstock, out of date in his own lifetime, vii. 259 ;
alluded to, 77.
— and Goethe, viii. 8.

Knowledge, dominated by life, v. 96.
— the victory of, over radical evil, vi. 74 ; its relation
to sorrow, 112.
— its occasional harmfulness, vii. 18 ; the belief in the
highest utility of, and of those that know, 151 ;
the tree of, distinct from the tree of life, 184 ;
reverence for them that know, 333.
— and sacrifice, ix. 52 ; the Delphian *know thyself*,
53 ; the Don Juan of, 276 ; on being deceived
by the display of profound knowledge, 281 ; the
new passion, 313 ; its temptations, 323 ; and
taciturnity, 326 ; and the thinker, 327 ; and
satiety, 340 ; the immortality of the soul and,
349 ; sacrifices to, 350 ; beauty and, 381 ;
happiness and, 382.
— and the problem of consciousness, x. 48 ; persons
not qualified to become the disciples of, 68 ;
on the origin of, 153–6 ; something more than
a means to virtue, 165 ; the sign of the seeker
of, 205 ; its promise—to rule and to possess,
220 ; short-lived habits as an invaluable means
of acquiring, 229 ; life as a means to, 250 ; the
nature of: *a certain relation of the impulses one
to another*, 257 ; and consciousness, 300 ; the
origin of our conception of, 300.
— a Zarathustrian symbol—*all this meaneth to me
knowledge*, xi. 148.
— as the refinement of ignorance, xii. 35 ; its predilec-

*The volumes referred to under numbers are as follow:—I, Birth
of Tragedy. II, Early Greek Philosophy. III, Future of Educa-
tional Institutions. IV, Thoughts out of Season, i. V, Thoughts out
of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-*

KNOWLEDGE—LABOUR

tion for error, 36 ; “for its own sake,” 85 ; and paradise, 97 ; our senses learn late, and are also hostile and averse to the new, 113.

Knowledge, our more natural attitude to, in the nineteenth century, xiv. 98 ; the three naïvetés regarding, 369 ; the theory of, replaced by a hierarchy of passions, 381.

— as an instrument of power, xv. 11 ; its purpose, 12 ; *the biology of the instinct of perspectivity*, 20–5 ; its multifariousness, 21 ; as only possible when based on a belief in “being,” 34 ; as either experience or mathematics, 43–5 ; the greatest of all fables is the one relating to, 64 ; one method of acquiring, 69 ; as interpretation, not explanation, 102.

— *no one can draw more out of things than he already knows*, xvii. 57.

Kochly alluded to, viii. 175.

Koenig (Eva), Lessing’s marriage to, and her death, ii. 174.

Koran, the, and affirmative religion of the Semitic order, which is the product of the ruling class, xiv. 126.

Kotzebue, the German student, and the murder of, iii. 139–40.

— his influence on the German theatre, vii. 85.

— knew the Germans well, xii. 197.

Kundry, Wagner’s character of, instanced, viii. 6.

— as a type, xii. 67.

Labour, its dignity, and Alexandrine culture, i. 138.

— modern ideas regarding the dignity of, ii. 3 ; the Greek conception of, 4.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Labour, its value, vii. 340.
— something for the laborious, x. 42.
— *See also under "Work."*

La Bruyère, the books of, praised, vii. 302.

Lamartine and Italy, xiv. 87.

Lambert (Mme. de), her remark to her son quoted, xii. 185.

Landor (Walter Savage) as worthy to be called a master of prose, x. 126.

Landscapes, not artistically pleasing without a mathematical substratum, vii. 252 ; bird's-eye views, 263.

Language, the relation of, to music, i. 55.
— and music, ii. 29 ; the gesture, symbolism, and tonal basis of, 29–30 *et seq.* ; its legislature, 176 ; on words, 177 ; and the construction of ideas, 179 ; the cemetery of perceptions, 187.
— an exhortation to *take your own language seriously*, iii. 48 ; on the teaching of, 49 ; the influence of classical examples in teaching, 55 ; the beginning of all real culture, 58 ; the science of language, and modern philologists, 81.
— its decline as recognised by Wagner, iv. 132 ; Wagner's use of, 174 ; as the speech of the feelings, 178.
— a presumptive science, vi. 21 ; the learning of many languages injurious, 247 ; a new language predicted, 248.
— innovations in, a sign of immature taste, vii. 260.
— and conclusions regarding rationality, viii. 163.
— often an obstacle to expression, ix. 119.
— Zarathustra—*a new speech cometh unto me ; tired have I become—like all creators—of the old tongues*, xi. 97.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

LANGUAGE—LAUGHTER

Language, as the symbol of abbreviated experiences, xii.
 242 ; the two groups of sensations which respond
 to language, in noble and ignoble souls, 243.

— the shamefully moralised language with which modern
 judgments are smeared, xiii. 178.

— and rational thought, xv. 37–8 ; its birthplace in the
 aesthetic state, 253.

Laocoön group, the, not capable of reduction, vi. 176.

Lao-tze, among Chinese, Jesus would have used the ideas
 of, xvi. 169.

Larochefoucauld, now rarely read, vi. 54 ; quoted, 55 ;
 quoted on the value of pity, 68 ; on love, 135.

— the books of, praised, vii. 302.

— alluded to, ix. 99.

— his contempt for pity, xiii. 8.

— his chivalry, xiv. 76 ; his view of egoism, 291.

— quoted, xv. 217 ; his suspicion regarding virtue, 309.

— alluded to, xvii. 127.

Latin races, their attachment to their Catholicism, xii.
 68 ; what unbelief means in, 68.

Latin style, the study of, an exercise in art of the highest
 value, vi. 185.

Laughter, nature reveals itself in, vii. 137.

— a possible future for, x. 32 ; corrective laughter, 34–5 ;
 an educational means, lacking in Germany, 191 ;
 the meaning of, 196.

— *by laughter do we slay* (*Zarathustra*), xi. 45 ; the
 laughter of the shepherd who has freed himself
 from the serpent, 193 ; *false be every truth which*
hath not had laughter along with it, 257 ; *for in*
laughter is all evil present, but it is sanctified and

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

absolved by its own bliss, 283; Zarathustra counsels the higher men to learn to laugh at themselves, 359; *this crown of laughter, this rose-garlanded crown—I myself put on this crown*, 361.

Laughter, philosophers ranked according to the quality of their laughter, xii. 260.
— the invention of, xiv. 74.

Law, the necessity of arbitrary, vi. 331.
— the Apostle Paul and the meaning of the Jewish law, ix. 67; its fulfilment, 68; and annihilation, 70.
— on what is expressed and what betrayed in a people's laws, x. 80.
— the relation at civil law of the owner to his creditor, xiii. 79; the foundation of justice, 87; the "end in law"; Ihering alluded to, 89; the relationship of the existing generation to its ancestors, 106; first submission to, by the noble races, 145.
— laws must be created by being fulfilled, xvi. 263.

Leadership, those destined for, x. 192.

Learned man, the, his origin and antecedents displayed in his methods and works, x. 287–90.

Learning as opposed to talent, ix. 366.

Leech, The (Zarathustra's discourse), xi. 301–6.

Legislation, legislative moralities as the principal means of forming mankind, xv. 361–2.

Leibnitz, alluded to, ii. 109.
— and consciousness, x. 296; his incomparable insight into the nature of consciousness, 305; as a philosophical *German*, 306.
— not to be imagined as a married man, xiii. 135; alluded to, 218.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Leibnitz, characteristic of the strong German type, xv. 318.

— a brake on the wheel of German uprightness, xvi. 136.

— alluded to, xvii. 125, 126.

Leipzig, comical to try to imagine a cultured citizen of, xvii.
29 ; the cooking in vogue there, 30.

Lemaître (Jules), representative of modern Paris, xvii. 38.

Leo x, his panegyric on science, x. 166.

Leopardi, with Goethe, a straggler of the Italian philologist
poets, iv. 195.

— quoted, v. 15.

— instanced, viii. 76 ; the modern ideal of a philologist,
115 ; as the poet-scholar, 139 ; as the greatest
stylist of the century, 144.

— worthy to be called a master of prose, x. 126.

— alluded to, xii. 245.

— alluded to, xv. 193.

Lessing, the most honest theoretical man, i. 115 ; quoted,
115 ; alluded to, 92.

— his son, ii. 174 ; letter of, quoted in note, 174.

— the standard of culture established by, iii. 60 ; his
education, 105 ; a victim of barbarism, 106.

— the suspicious warmth of David Strauss for, iv. 34 ;
Philistines charged with the ruin of, 35 ; his
famous saying on truth as commented upon by
Strauss, 55 ; the Straussian simulation of, 79 ;
alluded to, 32.

— as a model of prose style, v. 115.

— and modern poetry, vi. 200.

— his talent, vii. 248 ; and current opinion, 248 ; alluded
to, 259.

— his prose style, xii. 41.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Letters, the good writers of, vi. 272.
— alluded to, vii. 322.
— their style and spirit, the true sign of the times, x. 255.
Levellers, the, or wrongly named *free spirits* described, xii. 58; their aims, 59.
— *See also under "Socialists."*
Liar, the, his treatment of fixed conventions and designations, ii. 177.
Liberal, a polite term for the mediocre, xv. 303.
— institutions and freedom, xvi. 94.
Liberality often a form of timidity, x. 196.
Liberals, the source of their secret wrath, ii. 7.
Liberty, the seal of, x. 209.
Lichtenberg, and enthusiasts, iv. 28; on style, 84; alluded to, 51, 56.
— quoted, vi. 135.
— his aphorisms, vii. 250; alluded to, 111.
— on prejudices, viii. 127.
Lie, he who cannot lie doth not know what truth is (Zarathustra) xi. 356; the real honest lie, xiii. 179; the dishonest lie, 179.
— *the Holy Lie*, xiv. 120–3; the cause of the holy lie, 124; Christianity as the most impious, 163.
Life, the hostility of Christianity to, i. 10; morality as the will to disown, 10.
— Wagner's discovery of the connection between music and, iv. 131–2.
— knowledge dominated by, v. 96.
— error, a necessity of, vi. 47–9; the tranquil view of, 49–51; the Greek estimate of, 158; on the re-

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

LIFE

lieving of, 256; the *vita contemplativa*, 258;
censor vita, 261.

Life, the picture of, vii. 19; the good seduces to, 19; the ages of, 326.

- a reason for a long life, ix. 322-3; the eternal obsequies of, 356; the judgments of old age on, 368; comfort from, 393.
- on living, x. 68; a conscious appearance and dream, 88; a will o' the wisp and spirit dance, 89; differences in the dangerousness of, 186; on music in, 202; as a means to knowledge, 250; on living, bestowing, teaching, 266-8; the unveiling of the beautiful in, *vita femina*, 268-9.
- the courageous attitude to—Zarathustra counsels courage, xi. 44; the negative counsels of the preachers of death, 51; if a failure, see that dying is a success, 83; *requireth enmity and death and torture-crosses—Is the rabble also necessary?* 114; the sounding signs that life must again and again surpass itself, 119; Zarathustra's dance song to life, 127; *and this secret spake life itself unto me—Behold, said she, I am that which must ever surpass itself*, 136; Zarathustra's optimistic avowal of, 198-202; a well of delight—but to some all wells are poisoned, 251; Zarathustra taunts the world-weary with their lusts which bind them to earth, 252; his second dance song to life, 275; life's answer, 277.
- defined as will to power, xii. 20; the way to part with, 90; at its mildest, exploitation, 226.
- as will to power, xiv. 213.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Life, *the Will to Power* as, (Sec. ii. Pt. ii. Bk. iii.) xv. 123–61; the organic process, 123–32; the importance of the animal functions, 145; the expression of the forms of growth in power, 175; a mad interpretation of, 176; there is no existence outside the universe, 214; the whole innocence of our lives lies in the fact, 214.

— a series of psychological states, as signs of flourishing and complete, xv. 256; concerning a reasonable mode of, 259; one should live in such a way that one may have the will to die at the right time, 338.

— as judged by the wisest of all ages, xvi. 9; axiom regarding the value of, 10; where life is ascending, happiness is synonymous with instinct, 16; the villainy of the Christian moral mutiny against, 30; Schopenhauer's definition of morality, 31; Christian pity, and the denial of life, 131–3; robbed of its balance by the doctrine of personal immortality, 185.

— *the Hymn to Life*, xvii. 209–14.

Light of truth, the, enmity to, vii. 15.

Lightning, the, the heights of, xi. 354; of Zarathustra's wisdom, 354.

Liszt, the first representative of all musicians, but no musician, viii. 99.

— or the school of racing after women, xvi. 60.

— his noble orchestration, xvii. 45.

Literary artist, the, recipe for becoming a good novelist, vi. 167.

Literary men, few justified in describing themselves as, iii. 54.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

LITERARY—LONELY

Literary painting, vi. 187.
Literature, the misfortune of French and German, vii.
 245 ; the development of a nation's spirit and
 morality traced in its, 252.
Littérateur, the, and the craftsman, x. 326 ; traits of the
 craftsman and the expert, 327.
Livingstone, a saying repeated by, ix. 253.
Lobeck, his poverty of instinct when approaching the
 “Dionysian” question, xvi. 117 ; quoted, 118.
Locke, refuted, xii. 29.
 — as philosopher, xii. 210 ; Schelling on, 210.
 — alluded to, xiv. 86.
Lofty spirituality defined, xii. 163.
Logic, the university professors and, v. 193.
 — founded on suppositions, vi. 22.
 — of Luther, Pascal, Rousseau, and Paul, xiv. 280.
 — *the origin of Reason and Logic*, xv. 26–37 ; its proviso,
 “granted that identical cases exist,” 28 ; defined,
 33.
Logical, the, the origin of, x. 156.
Logical appearance, and the concepts “individual” and
 “species,” xv. 35–7.
Lohengrin, and the æsthetic hearer, i. 173.
 — the character of Elsa in, iv. 110 ; the Middle Ages
 thoroughly depicted in, 117 ; its question, 162 ;
 the theme of, 201.
 — the case of, instanced, viii. 6 ; the ban on questioning
 in, 7 ; the prelude to, 22 ; and *Parsifal*, 29 ; the
 idea of Elsa, 30.
 — the prelude to, instanced, xv. 275.
Lonely ones, the, the jealousy of, ix. 358 ; addressed, 393.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Longevity, the late young keep long young, xi. 83.
Loom, at the, vii. 26.
Loquacity, in authors, from whence it springs, x. 130.
Lords of the Earth, the, (Sec. iv. Pt. i. Bk. iv.) xv. 360–6.
Lorrain (Claude), musically expressed by Mozart, vii. 88 ;
alluded to, 94.
— the art of, expressed by Mozart, viii. 64.
Losses, sublimity communicated by some, ix. 393.
Loti (Pierre), representative of modern Paris, xvii. 38.
Louis XIV., the age of, musically expressed by Mozart,
vii. 88.
Love, why overestimated to the disadvantage of justice,
vi. 81 ; on being loved, 306 ; learning to, 381 ;
and honour, 382 ; as an artifice to lure forth the
soul, 391.
— deception in, vii. 31 ; and duality, 43 ; its universal
appeal, 49.
— the knowledge of mankind and, ix. 267 ; the pride of
perfect lovers, 300 ; *remedium amoris*, 303 ; and
truthfulness, 337 ; on the disposing of, 343 ;
persons in love, 361.
— aspects of what is called, x. 51 ; the love of the sexes,
52 ; ideal love, 53 ; the vanity of the lover, 208 ;
what dost thou love in others ? 209 ; the efforts
by which we learn to love, 258 ; *man and woman*
each have a different conception of, 321 ; alluded
to, 100.
— *Neighbour love* (Zarathustra's discourse), xi. 68–70 ;
Zarathustra counsels women—*in love be your
honour*, 75 ; *bitterness is in the cup even of the best
love*, 81 ; *all great love is above all pity—myself do*.

*The volumes referred to under numbers are as follow :—I, Birth
of Tragedy. II, Early Greek Philosophy. III, Future of Educa-
tional Institutions. IV, Thoughts out of Season, i. V, Thoughts out
of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-*

I offer unto my love and my neighbour as myself, 105; *lunar love—immaculate perception,* 145; *solar love—innocence and creative desire,* 148; the danger of the lonesomest ones, 187; the origin of Zarathustra's contempt, 216; where one ceases to love, there should one pass by, 217; the last pope and God as love, 317.

Love, actions arising from, xii. 98; and the lover, 99; to mankind, 100; and one's desires, 100; and the various characteristics of the thirst for possession, 116; its all-powerfulness as a superstition peculiar to women, 246; Jesus and his martyrdom of knowledge about love, 247.

- not the primary consideration in marriage, xv. 191; the invention of love as a passion, 192; its egoistic quality, 221; *the state of intoxication which is called by the name,* 249–52; the slavish and divine species of, 368.
- the spiritualisation of sensuality, so-called, xvi. 28; its triumph over Christianity, 28; marriage cannot be based on, 98; as a state, 153; in religion, 153.
- called unselfish by morality, xvii. 64; the girls know better, 65; defined, 65; depreciation of sexual love and crime, 66.

Love story, the, the outcome of the diabolisation of the passions, ix. 78.

Lovers, shortsightedness of, vi. 303.

Loyalty and obstinacy, x. 201.

Lubbock and religious origins, vi. 117.

Lucian, Wieland's translation of, vii. 249.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Lucretius, alluded to, ix. 73.
 — light thrown on by Epicurus, xvi. 223.

Lust, the too many lustful, xi. 61.

Lustre, how men and nations gain, ix. 359.

Luther, his choral hymn, the first Dionysian-luring call, i. 176; alluded to, 179.
 — the source of his characteristically German gaiety, iv. 166.
 — a saying of, quoted, v. 28.
 — the witness of his Reformation, vi. 41; the chance preservation of, 222.
 — at Regensburg, vii. 122; alluded to, 231.
 — the best in, found its expression in Händel, viii. 63.
 — a trait of, ix. 5; quoted, 5; and the fascinating doctrine concerning faith and works, 29; as having experienced similar feelings with the Apostle Paul, 68; the theological attack of, met, 84; the suspicion he awakened against the saints, 88; in German morals, 220; quoted, 248; his temptation alluded to, 354.
 — his loquacity, x. 130; quoted, 172; as lacking the instincts of power, 312; his work of destruction traced, 312; his hatred of *higher men*, 313; alluded to, 181.
 — his passion for God, xii. 69; his Bible, as the masterpiece of German prose, 205.
 — the historian of, wanted, such as Taine, xiii. 180; quoted, 188; his opposition to the mediæval saints, 189; his talks "straight from the shoulder" with God, 190; still our last event, 218; exemplified, 222; alluded to, 78.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Luther and *Faith and Works*, xiv. 158.

— his condemnation of Rome recalled, xv. 203.

— a brake on the wheel of German uprightness, xvi.
136; and truth, 208; as fanatic, 211; his destruction
of the Renaissance, 229.

— a cursed monk, xvii. 125.

Luxury, as a constant tax on the man of simple life, vii.
316.

— alluded to, ix. 301.

Lying, inability to lie, as being far from love of truth, xi.
356.

— sources of, xvi. 6; hatred of, 6.

Lyric poet, the, as Dionysian artist, i. 45; his union with
the musician, 45; described and contrasted
with the plastic artist and epic poet, 46; the
phenomenon of, 54.

— the interpretation of music by, ii. 37.

— Lessing as, vii. 248.

Lyric poetry with vocal music exists only for those who
sing, ii. 41.

Machiavelli, and the State, vi. 209.

— the prose style of, praised, xii. 42.

— as most closely related to Nietzsche, xvi. 114.

Machiavellianism as perfection in politics, xiv. 249.

Machinery, as a means of teaching, vii. 309; reaction
against the civilisation of, 310; the premisses of,
332; how far it humiliates, 342.

Madman, the, the parable of, seeking the dead God, x.
167.

Magic, its influence on primitive imaginations, vi. 117.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Magician, The (Zarathustra's discourse), xi. 306–14.
Magnanimity, on, and the allied qualities, x. 86.
Magny's, dinners at, a symptom of pessimism, xiv. 68.
Mainländer, the mawkish apostle of virginity, x. 310.
Malaria, a source of race depression, xiii. 169.
Malcontent, the, ix. 163.
Malice, the harmlessness of, vi. 102; alluded to, 88.
— as a spiritualising agent, xii. 162.
Malthus, alluded to, xvi. 71.
Man, modern ideas as to the dignity of, ii. 3–5; premisses leading to an ethical conclusion regarding man in himself, 16–7; Nature's awful twofold character borne by, 51; dissimulation as the chief power for the preservation of, 174; the art of dissimulation reaches its acme of perfection in, 175; the use of the intellect for dissimulation, 176; his tendency to let himself be deceived, 189; the rational and the intuitive, side by side, 190.
— types of the class, iv. 51.
— the plastic power of, v. 9; men of to-day—incarnate compendia, 43; the race of eunuchs compared with the historically educated, 44; the just, called to sit in judgment, 47; the forces which render him creative, 58; the state of, and the cry of the new generation, 94; a proposition regarding, 155; the problem of, 156; the initiation into culture, 157; the real aim of culture—the production of the true man, 159.
— the sinlessness of, vi. 128.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Man, promises, woman fulfils, vii. 137 ; his real and personal estate, 162 ; sometimes involuntarily idealised, 162 ; as a comic actor in the world, 193 ; his modesty, 194 ; his destiny, 229 ; and his chains—the golden maxim, 362.

- the advancement of science at his expense, viii. 182 ; in the midst of the whirlpool of forces, 183 ; the breeding of better men, the task of the future, 184 ; a dream of, 189.
- the greatness of, and his relationship with God, ix. 53-4 ; no prospect of a higher order being attained by, 54 ; errors in which reared, and their effects, 161 ; as a unit in a system, at the parting of the ways, 169 ; the tastes of the modern man, 175 ; the enslavement of the working man, 214 ; the resolve of the proper spirit of, 215 ; the impossible position of workmen as a class, 216 ; on the man without charm, 250 ; his rights and privileges, 255 ; the forgetful ones, 269 ; the privileges of the self-possessed, 317 ; and things, 318 ; a great prize, 327 ; passion and the different conditions of, 350 ; as considerate to persons — bold towards things, 354.
- and the conditions of existence, x. 35 ; the use made of all classes by celebrated men, 71 ; the magnanimous, 86 ; the ultimate nobility of character in, 89 ; the attribute of, will—of woman, willingness, 102 ; types of—the envious, 197 ; the great, 197 ; the polite, 203 ; without envy, 203 ; the joyless person, 203 ; *one thing*

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

needful for—that he attain to satisfaction with himself, x. 223–5; the distinguishing of the higher from the lower, 234; as a venerating animal, 283; venerations *versus* self, 284; Napoleon and the future resumption of power by man, 320; his conception of love, 321; fidelity in, 322.

Man, is something that is to be surpassed—what is the ape to man? (*Zarathustra*), xi. 6; a bridge—not a goal, 9; *the last man—we have discovered happiness, say the last men, and blink thereby*, 12–4; *the three metamorphoses*, 25–8; *backworldsmen*, 31–4; shall be trained for war, and woman for the diversion of the warrior, 75; the child hidden in, 75; let him fear woman when she loveth and when she hateth, 76; *child and marriage*, 79–81; still unexhausted and undiscovered, 89; his conquest over chance desired by Zarathustra, 201; his belittling virtues satirised, 202; his virtue must be compatible with comfort, 205; they desire most of all—that no one hurt them, 206; Zarathustra finds him hard to bear, 236; the type “parasite,” 237; his relationship with women, 258; the cruellest animal towards himself, 267; the bad in, necessary for the good, 267; his eternal return, 268; the concern of the careful man as to his maintenance, 351; the evilest necessary for the superman’s best, 353; *the ugliest man*, 320–6; *the higher man*, 350–63.

— as the animal not yet properly adapted to his en-

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

vironment, xii. 82 ; aphorisms regarding, 89 ; the differences among men as manifested by their regard for possession, 115 ; the conflict between contrary instincts in, 122 ; resultant types of, 122 ; the elevation of the type, as the work of aristocratic societies, 223 ; *characteristics of the noble type of*, 227-30 ; his invention of a good conscience, 258.

Man, triumphant over circumstances—*like a bow stretched but the tauter by every strain*, xiii. 43 ; in losing the fear of man, we have also lost the hope in man, 44 ; the problem of—the breeding of an animal that *can promise*, 61 ; made genuinely calculable by the help of the morality of customs, 63 ; the super-moral individual, 64 ; the “animal” man learnt to be ashamed of his instincts, 75 ; the growing internalisation of what is meant by, 100 ; not an end, but only a stage—an interlude, a bridge, a great promise, 102 ; the sound, should be guarded against the air of the sick-room, 156 ; against the great pity for, 161 ; the meaning of the ascetic ideal applied to man, 210.

— and the holding of belief in his own worth, xiv. 13 ; *a criticism of the modern man*, 57-9 ; his outlook on life, 64 ; the pre-eminence of the merchant and the middleman, 65 ; the parasites of the intellect, 66 ; the simplification of, in the nineteenth century, 98-100 ; the restoration of his natural instincts, 101 ; conditions of the elevation of, 108 ; as the creator of all that he

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

admires—his most beautiful apology, xiv. 113; the manner of his self-abasement, 116; the theory of relationship as a means of his elevation, 116; from the Christian point of view, 183; results of self-elevation in, 200; Christianity and the interests of the type, 202; and life on earth, 248; on certain concepts of, 274; *the conditions of his being good or evil*, 283–6; *a criticism of the good man*, 286–8; the good man as tyrant, 288; the real man as representing a higher value than the desirable man, 311.

Man, (Sec. ii. Pt. ii. Bk. iii.) xv. 132–61; the surpassing of, 150; *Darwin and the domestication of*, 155–8; the embryo of the man of the future, 160; as master of the forces of nature, 174; has he striven after happiness? 174; no one responsible for his qualities, 213; wherein lies the whole innocence of life, 214; the notion, "strong and weak man," 298; half his life he is a decadent, 300; the value of, 314; the belittlement of, 324; the elevation of the type must start from beyond morality, 326; the strong man of the future, 327; *The Noble Man*, (Sec. iii. Pt. i. Bk. iv.) 350–60; *The Lords of the Earth*, (Sec. iv. Pt. i. Bk. iv.) 360–6; *The Great Man*, (Sec. v. Pt. i. Bk. iv.) 366–73; *The Highest Man as Law-Giver of the Future*, (Sec. vi. Pt. i. Bk. iv.) 373–87; his attainment to great power and to great tasks, 385; Rousseau's man of nature surpassed by the nineteenth-century discovery, 396; a combination of beast

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

and superbeast, 405 ; *the deification of, 417–20* ; two types—Dionysus and Christ, 420 ; Dionysus *versus* Christ, 421.

Man, modern, too fond of comfort for strong vices, xvi. 74 ; man alone as the creator of the beautiful, 74–5 ; the figure he would cut in the eyes of a higher judge of taste, 75 ; the schooling of, 82 ; the perfect man?—the government official, 83 ; the immoralist speaks regarding, 84 ; *how we really become more moral, 90–4* ; Nietzsche's contempt for the man of to-day, 176 ; and his toleration of Christianity, 177.

— Nietzsche and the good, the kind, and the charitable, xvii. 134.

Man alone by himself (a series of aphorisms), vi. 355–407.

Man in Society (aphorisms on conduct), vi. 267–94.

Manfred, Nietzsche's appreciation of Byron's, xvii. 40 ; Schumann and, 40 ; Nietzsche's overture to, 40.

Mankind, the existence of art and the wretched among, iv. 141 ; and the existence of music, 147.

— the chief deficiency of active people, vi. 259 ; the virtues of the idle, 259 ; to what extent the active man is lazy, 260 ; two divisions of—those who live and those who experience, 394.

— Raphael's three classes of, ix. 13 ; the strongest propensity of, 30 ; in prison—the limitations of our senses, 122 ; on good-natured people, 268 ; the darkening of the heavens by petty vengeful people, 273–4 ; the kingdom of beauty and of mankind, 332.

— *the instincts and economy for the conservation of the*

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

human species, x. 31–5 ; on noble and ignoble natures, 37 ; men and actions that have best advanced, 39.

Mankind, Zarathustra on his return home reflects on modern ways, xi. 225.

- on the origin and nobility of the sentiment to love mankind *for God's sake*, xii. 79.
- superman and the separation of the luxurious surplus of, xiii. 305 ; the higher and brighter above human baseness, 384.
- *The Improvers of*, (Chap vi.) xvi. 44–9 ; the problem, what will replace it, 128 ; its development, 129 ; manifestation of lucky strokes, 129 ; what mankind presupposes, 269 ; its goal must be beyond itself, 269 ; Zarathustra's desire regarding, 269.

Manners, the hiding-place of men behind, v. 103.

- *the decline and promise of*, vi. 230 *et seq.*
- spiritual strength and bad, xiv. 146.

Manu, *a criticism of the Law-Book of*, xiv. 123–5 ; his sacerdotalism, 125 ; as teaching an affirmative religion which is the product of the ruling class, 126.

- quoted on the State, xv. 183 ; on virtue, 184 ; the book of, alluded to, 200.
- Indian morality as religiously sanctioned as the law of, xvi. 46 ; had never doubted his right to falsehood, 49 ; the “holy lie” as common to, 214 ; the Law-Book of, 214 ; different to every kind of Bible, 215 ; the delicate things said to women, 215 ; *Christian ends and means compared with those of*, 216 ; the order of rank, 217–20 ; his

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

MANZONI'S—MARRIAGE

mission to render the highest possible means of making life flourish, 221.

Manzoni's *Conte di Carmagnola* quoted, xv. 381.

Market-place, *The flies* in the (Zarathustra's discourse), xi. 57–61.

Markland, the repugnance he exhibited, toward the end of his life, to scholarly reputation, viii. 142.

Marriage and friendship, vi. 295; usual consequences of, 298; tests of a good marriage, 299; an opportunity for feminine magnanimity, 307; the future of, 309; and *free spirit*, 311; the happiness of, 311.

— love, elevated to a higher rank by the belief in its duration, ix. 34; the hazard of, 162; on withholding permission for, 163; Aristotle on, 241; on our approval of, 287; a reflection before, 296.

— *Child and Marriage* (Zarathustra's discourse), xi. 79–81; making and breaking, 257; for a limited number of years, 258.

— alluded to, xii. 93.

— a married philosopher belongs to comedy, xiii. 135; for a long time considered a sin against the rights of the community, 144.

— *the question of love in bourgeois marriages*, xv. 191; as understood by the real old nobility, 192; concerning the future of, 192; leasehold marriages as a counter-agent to prostitution, 193; cases where it is a crime to propagate, 193.

— an example of the decadence of the valuing instinct, xvi. 97.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Marschner, his works are now forgotten, xii. 201.
Marsyas, his fight with Apollo, ii. 56.
Martial, quoted, x. 115.
Martyr, the, in spite of himself, vi. 83.
Martyrdom, for the sake of truth, the futility of, xii. 36 ;
 the alternative course, 37 ; the theatricality of,
 37.
 — a criticism of, xiv. 375.
Martyrs, alluded to, vi. 374.
 — a criticism of, xiv. 374.
 — and the cause of truth, xvi. 207.
Masks, the love of the profound for, xii. 54 ; on the em-
 ployment of, 55 ; forced upon profound spirits
 by misrepresentation, 56 ; the intellectual need
 of, 248 ; an appeal for a second mask, 252.
Masses, the, worth notice in three respects, v. 84 ; and
 the production of great men, 85.
 — recipe for their great man, vi. 332.
Master, the, the followers first appropriate 'the extravag-
 ances and vices of, x. 132-3.
Master-morality, the symbolic speech of ascending life,
 viii. 49 ; the triumphant saying of *yea* to one's
 self, 50.
 — *versus* slave morality, xiii. 34 ; misjudges, in some
 cases, the sphere which it despises, 35.
 — the way it must introduce itself, xv. 363.
Master-race, the, as becoming inferior physiologically in
 Europe, xiii. 26.
Masters, recognised by their foresight of the end, x. 218.
Masters of the world, requirements in order to become,
 xiii. 224 ; Europe, to enter for the mastery of

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

the world, must come to an understanding with England, 225.

Mastery, the mastery of them that know, vii. 150; a preliminary to, 230.

— when reached, ix. 364.

Materialism, a criticism of, xv. 117 *et seq.*

— the political mania as, xvi. 251.

Maternity, the instinct of, in animals, x. 105.

Mathematics and the assertion of our human relation to things, x. 204.

Maupassant (Guy de), Nietzsche's particular fondness for, xvii. 38.

Maxims and missiles, (Chap i.) xvi. 1–8.

Mâyâ, the veil of, i. 25; annihilated by music, 32.

Mazzini, alluded to, x. 41.

Measure and moderation, vii. 125.

Mediators, rightly called mediocre, x. 201.

Medicine of the soul, vii. 167.

Mediocrity, as a mask for superior minds, vii. 280.

— of mediators, x. 201.

— truths best adapted to, xii. 212; of Englishmen, 212; the only significant form of morality nowadays, 237.

— its command of gold, and all that glitters, xv. 302; “liberal” as a polite term for, 303; the philosopher's attitude to, 325.

Meditation, on loss of dignity by, x. 42.

Meilhac, as a representative of modern Paris, xvii. 38.

Meistersinger, Die, the character of Hans Sachs in, iv. 110; the soul of Germany depicted in, 118; its composition, 165; the theme of, 201.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Meistersinger, Die, Hans Sachs quoted, v. 60.
— instanced, viii. 6 ; its plot, 27.
— the overture to, criticised, xii. 191 ; as expressing Nietzsche's thoughts with regard to the Germans, 192.
— and the gayest and boldest period of its composer, xiii. 122.
— a relaxation after *Tristan und Isolde*, xvii. 44.

Melancholy, the variable winds of, ix. 344.
— *The song of (Zarathustra's)*, xi. 363–9.
— Song to, xvii. 149–50.

Melanchthon alluded to, vii. 230–1.

Melody analysed, i. 51.

Memory, the influence of sleep on, vi. 23.
— the cultivation of the gracious, ix. 256.
— the problem of, in man, xiii. 65 ; only that which never stops hurting remains in the, 66 ; the attainment of reason by its aid, 68.
— the process of, xv. 23.

Mendelssohn, an estimate of the music of, vii. 270.
— the beautiful soul of, viii. 99.
— as the beautiful episode of German music, xii. 201–2.
— his possession of distinction, like Goethe, in the most natural way in the world, xiii. 220.
— alluded to, xiv. 88.
— the element of Goethe in, xv. 271.

Mentiri, what the Romans expressed by, x. 187.

Merck, an allusion to, by Strauss, iv. 83.

Mérimée (Prosper), quoted, vi. 70.
— and his influence upon the libretto to *Carmen*, viii. 3.
— as worthy to be called a master of prose, x. 126.
— an honest atheist, xvii. 39.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

METAPHOR—MIDAS

Metaphor, the relation of music to, ii. 30; contra, 42; and truth, 177; truth as an army of metaphors, 180; the impulse for, seeks a new impulse in art, 188.

Metaphysics, the metaphysical world, vi. 20; the harmlessness of, in the future, 21; phenomenon and "thing in itself," 28–30; metaphysical explanations, 31; fundamental questions of, 31–3; conflict of, with *free spirits*, 158.

- the metaphysician's knapsack, vii. 17.
- *transvalued and replaced*, xiv. 381.
- *the metaphysical need*, xv. 74–96; concerning the psychology of, 77–80.

Method, the value of scientific, xv. 3.

Methodism, a reasonable admission regarding, xii. 211.

Metz, *The Birth of Tragedy* thought out under the walls of, xvii. 69.

Meyer (Jürgen), of Bonn university, alluded to, v. 135.

Meyerbeer, the ingenious artifices of, iv. 157; and Wagner, 157.

Michelangelo, the frescoes of, vi. 199.

- characteristics of, vii. 74–5.
- on his and Raphael's genius, ix. 366; alluded to, 367.
- his conception of God as the tyrant of the world, xiii. 215; rated higher than Raphael, 216.
- Napoleon as the posthumous brother of, according to Taine, xv. 397.

Michelet, alluded to, xiv. 278.

- as enthusiasm in its shirtsleeves, xvi. 60.

Midas, the quest of, for the wise Silenus, i. 34.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Middle Ages, the, the mediæval *memento mori*, v. 66 ; the sense in which we are still living in, 68.
— the apparent superiority of, vi. 348.
— passion in, vii. 311.

Middle class, the, as having been made out of our servant caste, xiv. 95.

Middleman, the, as infesting modern life, and making it expensive, xiv. 65 ; pre-eminent in intellectual spheres, 65.

Military profession, the, an educational danger to its privileges, xvi. 56.

Military state, the, its purpose, to create the military genius, ii. 16.
— the military development of Europe, xiv. 104.
— the last means of adhering to the great traditions of the past, xv. 189.

Mill (John Stuart), on indulgence, ix. 55 ; and the Christian ideal, 139.
— a type of English mediocrity, xii. 212.
— alluded to, xiv. 26.
— quoted, xv. 217 ; and the maxim—"do as you would be done by," 343 ; an adverse criticism of, 344.
— his offensive lucidity, xvi. 60.

Miltiades, and Themistocles, ii. 56 ; his fate, 60.

Milton, vii. 77.

Mind, the, the question as to its presence at all to-day, iv. 142.
— its development feared by the State, vi. 345.
— the worse and less fertile soils of, as the first to be cultivated to-day, vii. 294.
— the discipline of, x. 107 ; the danger of the impatient spirits, 107 ; virtuous stupidity needed, 108.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Mind, the, the exoteric and the esoteric class of, xii. 43.
 — as belonging to fiction, xv. 11.

Minority, the, the right of the weaker, vi. 91.

Mirabeau, the reverence of, for Chamfort, x. 128.
 — an example of the aristocratic inability to take seriously for any length of time their enemies, their disasters, their misdeeds, xiii. 38.

Miracles, the doctrine of, xiv. 157.

Miraculous, the, and the saint phenomenon, xii. 67.

Mirror, The Child with the (Zarathustra's discourse), xi. 95-98.

Misanthropy, the result of a far too eager philanthropy, x. 189.

Misfortune, the narcotics of, vi. 111.
 — the ancient means of solace against, and a higher, ix. 23; the valuations of, by Christianity and antiquity, 81; the subtlety in, 282.

Mistrust, vii. 44.

Misunderstanding, advantage and disadvantage in the same, vii. 130; on being misunderstood, 163.

Mitchell's treatment recommended for pangs of conscience, xiv. 192.

Mithras, Christianity and the cult of, xvi. 223.

Moderation, how produced, vi. 335.
 — and measure, vii. 125.
 — methods of combating vehement impulses, ix. 106;
 motives for, 107; the appearance of, 287.

Modern life, the outlines of, depicted, v. 135; another side of, 137.

Modern society, women's intellect in, vii. 327.

Modern spirit, the, the want of discipline in, xiv. 67.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Modernity, regarded in the light of nutrition and digestion, xiv. 63 ; a contribution to the characterisation of, 64 ; favourite obstacles and remedies of, 103-4
— a criticism of, xvi. 96 ; the escape from, 127 ; *we hyperboreans*, 127.
— *Beyond Good and Evil* (1886), a criticism of, xvii. 115.

Modesty, on, vi. 376.
— of the mature philosopher, ix. 340.
— the danger of, xv. 371.

Mohammed, the god of, viii. 165.
— instanced, ix. 381.
— alluded to, xv. 375.
— the “holy lie” as common to, xvi. 214.

Mohammedanism and its use of a “beyond,” xiv. 125 ; an affirmative religion of the Semitic order, 126.

Moira, the Greek conception of, vi. 117.
— the realm of, ix. 135.

Molière, a delineator of moral character masks, vii. 230 ; the exponent of a fixed idea, 314.
— quoted, xii. 18.
— Nietzsche’s artistic taste defends, xvii. 38.

Moltke and David Strauss, iv. 57.

Mommsen, the confessions of, iv. 23.

Monarchy, the representative belief of, xv. 206.

Monastery, the, spoilt through having been abused by the church, xv. 337.

Money, banquets that represent, ix. 209.

Monotheism perhaps the greatest danger of mankind in the past, x. 179.

Mont Blanc, the view of, from Geneva, vii. 296.

Montaigne and the use made of history to-day, iv. 118.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

MONTAIGNE—MORALITY

Montaigne, the rank held by, for honesty, v. 116.

— as Shakespeare's model, vi. 177.

— a guide to the understanding of Socrates, vii. 242 ;
 his books praised, 302 ; alluded to, 178.

— on doubt, ix. 52-3.

— his loquacity, x. 130 ; alluded to, 61.

— Nietzsche's affinity to, xvii. 38.

Monumentum ære perennius, the, the non-belief in, vi. 36.

Moon, the, lunar love—immaculate perception, xi. 145.

Moore (Thomas), afraid to publish Byron's autobiography,
 so he burnt it, xiii. 179.

Moral evolution, the tendency of, xiv. 279.

Moral ideal, the, (Sec. v. Part ii. Book ii.) xiv. 264-311.

Moral idiosyncratist, the, xiv. 223.

Moral observation, the necessity of, vi. 56 *et seq.*

Moral sentiments, the history of (a series of aphorisms), vi.
 53-110.

Moral valuations, the history of, is the history of the error
 of responsibility, vi. 60.

Moralisation, the history of, xv. 229-38.

Moralist, the, concerning the ideal of, xiv. 248-51.

— characterised, xvi. 31.

Moralists, the analytical, not to be confused with the petty-
 minded, vii. 199-200.

— on moral mosquitoes, ix. 286 ; two kinds of, 312.

Morality, defined as the will to disown life, i. 10.

— the current of, flowing through Wagner's characters,
 iv. 110.

— of Christian and the antique virtues, v. 112 ; the ne-
 cessity for teachers of, 113.

— private and ecumenical, vi. 40 ; and the order of

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

possessions, vi. 62 ; what it is to be immoral, 63 ; the suspicion thrown on, for faith's sake, 73 ; the noble acts, desires, and aspirations of, 75 ; the glamour and shadow cast upon actions by success and failure, 80 ; the moral sense, 84 ; the pleasure given by, 90 ; the three phases of, hitherto existing, 92 ; the morality of the mature individual, 93 ; its relation to custom and tradition, 94 *et seq.* ; alluded to, 61.

Morality, against the "triers of the reins" of, vii. 31 ; the art of, 32 ; why the sceptics offend, 42 ; its origin traced, 46 ; its sacrifice, 46 ; mercantile morality a refinement of piratical, 201 ; the significance of oblivion in, 218 ; the heirs to its wealth, 219 ; on its grades and motives, 221 ; the intellectual *versus* the instinctive, 222 ; the traces of its development found in literature, 252 ; Greek literature instanced, 252 ; alluded to, 300.

- the antithesis between *Master* and *Christian*, viii. 48 ; Greek morality not founded on religion but on the *polis*, 165.
- the arts and weapons of defence used by, ix. 3 ; the veritable Circe of philosophers, 3 ; the conception of the morality of custom, 14 ; the most moral man, 15 ; on immoralists, 16 ; counter-motion between the sense of causality and the sense of morality, 17 ; the significance of madness in the history of, 20 ; the morality of voluntary suffering, 24 ; its opposition to amendments, 27 ; the various consequences of the observance of its principles, 28 ; on refined cruelty, and the

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

thirst for distinction in the practice of, 36 ; the most ancient moral judgments, 98 ; two classes of people who deny, 99 ; on picturesque morality —more beautiful but less valuable, 150 ; the organisation of deviating people perhaps premature, 167 ; a morality which does not bore one, 168 ; the attitude of the Germans to, 217 ; the capacity of the German to raise himself above, 221 ; enthusiastic sacrifice, and the morality of victims, 226 ; the morality of sacrifice, 231 ; a moral interregnum, 324.

Morality, as the herd instinct in the individual, x. 160 ; advice addressed to the preachers of, 226 ; considered as a problem, 280 ; moral criticism and valuation, 281 ; its value remains untested, 282 ; the indispensability of the disguise of, 293 ; vengeance on intellect and other backgrounds of, 315 ; on viewing, from a position outside, 347 ; conditions of getting there, 348.

- *The Thousand and one Goals* (Zarathustra's discourse), xi. 65-8.
- the surmounting of, xii. 47 ; the calling to account of popular, 48 ; the herding animal morality at present in Europe, 127 ; on love for one's enemies, 160 ; the morally tactful, 161 ; the *distinction of rank* between man and man, and consequently between morality and morality, 175 ; *the two primary types of master morality*, 227-30 ; *slave morality*, 230-2 ; and mediocrity, 237.
- Nietzsche on his first explorations in, xiii. 10 ; the

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

English psychologists and the history of, 17 ; the origin of the concept "good," 19.

Morality, advantages offered by the Christian hypothesis of, xiv. 8-9 ; the recoil of truth upon, 9 ; the consequent antinomy of, 10 ; every moral value terminates in Nihilism, 19 ; its attitude to all will to power, 50 ; the protection offered by, to the botched and bungled, against nihilism, 51 ; our more natural attitude to, 98 ; as part of the invention of the "holy lie," 122 ; religion and culture ultimately wrecked by the belief in, 128 ; a *criticism of*, (Part ii. Bk. ii.) 210-326 ; the new task—to *see* and *reveal* the problem of, 218 ; as a work of immorality, 219 ; its usefulness to life, 220 ; the two types of, not to be confounded, 221 ; the moral essentially the same as the immoral, 224 ; an illustrative parable, 225 ; as the will to power of the herd, 226 ; European, based upon the values which are useful to the herd, 228 ; *general observations concerning*, (Sec. iii. Pt. ii. Bk. ii.) 237-47 ; regarded as an attempt at establishing human pride, 237 ; a counter-movement, 238 ; morality for its own sake, 245 ; a form of immorality, 251 ; in the valuation of races and classes, 254-6 ; as a means of seduction, 280 ; Christian morality, 306 ; intolerance on the part of, a sign of weakness, 307 ; as a counter movement opposing nature's endeavours to arrive at a higher type, 321 ; the illusion of a species, 325 ; as faced by the higher men, 325 ; regarded as the highest form of protection, 329 ; the Circe

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

of philosophers, 380 ; moral values transvalued, 381.

Morality, a means of defence, xv. 188 ; essentially the means of making something survive the individual, 190 ; liberal-mindedness regarding, one of the best signs of our age, 202 ; a decadent human institution, 239 ; he who would elevate the type "man" must place himself beyond morality, 326 ; on new forms of, 335.

— *must be shot at*, xvi. 6 ; *as the enemy of nature*, (Chap. iv.) 26–32 ; the villainy of its mutiny against life, 30 ; as formulated by Schopenhauer, 31 ; Indian, 46 ; *have we really become more moral*, 90–4 ; Christian–Jewish, 157 ; as Jewish priestly historical falsification, 158 ; its dissolution, 260 ; why it has to be overcome, 263 ; no limit hitherto to the species, 269.

— has falsified everything psychological and even called love unselfish, xvii. 64 ; the campaign against, opened in *The Dawn of Day*, 91 ; Nietzsche the first to deny Christian morality, 134 ; to feel it beneath him, 138 ; to unmask it, 139 ; the idiosyncrasy of decadents actuated by a desire to avenge themselves with success upon life, 141.

Morals, popular medicines and popular morals closely related, ix. 18 ; animal equivalents of, 33 ; may be described as of animal origin, 34 ; on moral feelings and conceptions, 40 ; impulses transformed by moral judgments, 43 ; on submission to, 97 ; against definitions of moral aims, 102 ; authoritative morals and the right to act,

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

ix. 103 ; some theses of, 104 ; on the natural history of duty and right, 110 ; the last echoes of Christianity in, 138 ; moral fashions, 138 ; on looking beyond one's neighbour, 156 ; looking far ahead, 158 ; effects of fashionable morals on the community, 177 ; applied to parliamentary systems, 183 ; French *esprit* and German morals, 192 ; vanity of the teachers of, 193 ; the instinct of fear behind the fashion in, 177 ; the value of professing strictest theories regarding, 223 ; a hint to moralists, from modern musical development, 236 ; on self-satisfaction and cowardice, 282 ; moral pampering, 300 ; the illusion of the moral order of the universe, 390.

Morals, the extent of the moral, x. 159 ; *on actions, moral judgments, and new tables of value*, 259–63.

— *The natural history of*, (Chap. v.) xii. 103–31 ; the contrast between moral sentiment and moral science in Europe, 103 ; the basis of a moral science, 104 ; the problem of morality hitherto omitted in every science of morals, 104 ; systems of, as merely a sign-language of the emotions, 106 ; essentials in every system of—long constraint, 106 ; long obedience in the same direction, 109 ; the necessity of fasting, 109 ; the sublimation of sexual impulse into love, 110 ; our aversion to the new, 113 ; the Jews and the commencement of the slave insurrection in morals, 117 ; the psychologist of, 117 ; as timidity, 118 ; the value of systems critically estimated, 118 ; as timidity again, 119 ; the morality of

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

love to one's neighbour, 123; fear as the mother of, 124; the timidity of the herd, 125; the deliverers of moral judgments, 162; the fallacy—what is right for one is right for another, 165; symptoms of, as soporific appliances, 173; the English Utilitarians instanced, 174; the distinction of rank between man and man, and consequently between morality and morality, 175.

Morals, the revolt of the slaves in, xiii. 34; the historic instinct lacking in current genealogists of, 68.

- moral valuations terminate in Nihilism, xiv. 19; moral corruption as a result of decadence, 35; Christian moral quackery, 204; the value of Christian morals, 207; Nietzsche's leading doctrine, moral phenomena, 214; the moral essentially the same as the immoral, 224; a parable, 225; moral naturalism, 246.
- a moral defined, xv. 28; moral values in epistemology itself, 78; the antithesis moral—immoral, 229–38.
- rungs in the ladder, xvi. 7; the non-existence of moral facts, 44.

Moses, the law of, and the act of life, x. 68.

- and the Jewish priests, xvi. 160.

Mother, the great, Christianity and the cult of, xvi. 223.

Mother tongue, the, and the duty of higher education, iii. 47; how now treated, 55; the very beginning of all real culture, 58; the natural starting-point of a classical education, 60; on translating into, 64; the hope of the German spirit, 67.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Motives often sanctified by results, vii. 48.
— the combat of, and the comparison of consequences preceding an action, ix. 132.
— the belief in, x. 81.

Mountains, the, the soliloquy of the wanderer in, vii. 127; the warmth on the heights of truth, 160.

Mozart, David Strauss and, iv. 41.
— his biographers, v. 60.
— and the age of Louis XIV., vii. 88; his cheerfulness, 143; the inspiration of his music, 268; and his interpreters, 273.
— his relation to music, viii. 17; prevalent tastes applied to, 62; the golden seriousness of, 63; the epoch which found expression in, 64; Wagner lacks the German charm of, 92; his *Requiem*, 101.
— the music of, ix. 229.
— the “good old” past and the music of, xii. 200; as an European event, 202.
— alluded to, xiii. 218.
— a delicate and lovable soul, but quite eighteenth century, xv. 279.
— the libretto of the *Magic Flute* quoted, xvi. 81.

Müller (Ottfried) alluded to, viii. 162.

Multatuli, quoted (note), xvi. 207.

Mummery, why does everything become? xvi. 61; on modern, 66; in the arts, 66; rudimentary psychology and, 356.

Munich, its alcoholic drinks—*there live my antipodes*, xvii. 30–31.

Murat, Napoleon’s opinion of, x. 189.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

MUSIC

Music, the “Dionysian” art, i. 21; the essence of Dionysian music and music in general, 32; of Apollo, 32; Schiller’s musical mood preceding practical ideas, 44; the copy of the primordial unity produced by the lyrist, 45; the relation of language to, 55; the Heracleian power of, 84; the antithesis between music and plastic art, 121; the key to the symbolism of the Hellenic divinities, 121; a direct copy of the will itself, 121 *et seq.*; how related to image and concept, 123; as the language of the will, 123; its capacity to give birth to myth, 127; as realising the spiritual and ideal in Attic tragedy—then disappearing, 130; the truly “Dionysian,” compared with the dithyrambic, 132; the association of words with, —recitative—the opera, 143 *et seq.*; manners of German music and German philosophy, 152; brought to perfection by tragedy, 159; the significance imparted to, by tragic myth, 160; *Apollonian and Dionysian*—an analysis of the third act of *Tristan und Isolde*, 161–7; the inseparability of, from tragic myth, 185; the united function of, 185.

- the relationship between words and, ii. 29–47; the futility of endeavouring to illustrate a poem by, 33; will, as the object of, 35; its origin as lying beyond all individuation, 36.
- the most moral, iv. 110; its sphere in the Wagnerian drama, 177; Wagnerian, 179; on music before Wagner, 180; Wagner’s discovery of the connection between life, drama, and music, 131;

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

its relationship to the perfect worlds of sound and sight, iv. 135; the rediscovered language of correct feeling, 137; the new educational force, 138; the abject slaves of incorrect feeling, 141; its presence among us not to be attributed to meaningless fate, 145; the development of, reviewed, 146; the nature fore-ordained through which music expresses itself, 147; and Beethoven, 181; mood music, 182; the harmony resulting from strife in Wagner's, 183.

Music, the value of a good hearing, vi. 177; a definition of, 192; its development, 194; the ugly side of the world conquered by, 194–6; the religious source of the newer, 197; its development alluded to again, 200.

— the old and the new, vii. 71; how the soul should be moved by, 71; and the baroque style, 75; the danger of the new, 80; *as a late comer in every culture*, 87–90; as the sound architecture of the Middle Ages — the posthumous sister of the Gothic, 88; its cultivation, 109; Bach, 267; the methods of Händel, 267; genius of Haydn, 268; music of Beethoven and Mozart, 268; recitative, 268; cheerful music, 268; Schubert, 269; modern musical execution, 269; Mendelssohn, 270; critical estimates of Chopin and Schumann, 271; its home, among genuine musical souls, 273; on sentimentality in, 274–6.

— the music of Bizet, viii. 1; Wagner, the corrupter of, 14; hypnotism in,—the prelude to *Lohengrin* instanced, 22; and the practice of Wagner, 60;

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

MUSIC

modern ideas of, and those who would be affected by them, 63; of all arts the last to make its appearance, 63; all real music, a swan song, 64.

Music, and the subtle divination of feelings and sympathy, ix. 151; on soul expression by, 174; and tragedy, 175; on the approaching of a better age for, 176; the cult of feeling and the German musicians, 199; and evil people, 227; as the interpreter of love, 228; modern discoveries regarding interesting ugliness and, 236; night and music, 242; *a conversation on*, 244-6; on sublimity, light, rapture, and music, 328-9; *Hic Rhodus, Hic salta*, 328; when marching against an enemy, 387.

- woman in, x. 100; *art and nature in music*, 111-4; powers issuing from the rhythmical element in, 118; magic song and incantation appear to be the original form of poetry, 119; its advantage as an advocate for new doctrines, 145; as the expression of the sorrow of profound happiness, 193; on acquiring a love for, 258; first questions concerning the value of a piece of, 325; physiological objections to Wagner's, 328; as a means of elucidating dramatic poses, 329.
- by its means the passions enjoy themselves, xii. 91; *on Mozart, Beethoven, Schumann, and others*, 200-2; a super-European music imagined and outlined, 217.
- as the last breath of every culture, xiv. 74; the pre-eminence of, in the Romanticists, 88; of 1830, 40.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Music, on false accentuation in, xv. 266 ; descriptive, 271 ; concerning modern, 272 ; religion in, 275 ; the grand style in, 277–9 ; the cardinal question of its classification, 278 ; has not yet had such an artist as Rubens, 280.

— its necessity to life, xvi. 6 ; the remnant of a much richer world of emotional expression, 68 ; its normal “Dionysian” state, 68.

— Nietzsche’s exactions from, xvii. 45 ; the hope for a “Dionysian” future for, 73.
See also under “German Music.”

Musical execution, modern, vii. 269 ; the abuse of the dramatic element in, 273.

Musician, the best work of, often hidden from himself by his conceit, x. 122 ; the, as the Orpheus of all secret misery, 123 ; consolatory words of, 202.

Musset (Alfred de), instanced, viii. 76.

— again, ix. 380.

— alluded to, xii. 245.

Mutability, the stability of science amidst, x. 82–3.

Mystery, St. Paul’s teaching based on, xiv. 137.

Mystical explanations, x. 169.

Myth, placed alongside music by tragedy, i. 159 ; the significance imparted to by music, 160 ; the use of, in *Tristan und Isolde*, 162 ; tragic,—a symbolisation of “Dionysian” wisdom only by “Apollonian” art, 168 ; the understanding of, 174 ; as the most powerful unwritten law known to the State, 174 ; the mythless man imagined, 175 ; the re-birth of German myth, 176 ; its ruin also the ruin of tragedy, 177 ; the function of tragic

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

myth, 183 ; its nature, 184 ; its inseparability from music, 185 ; their united function, 185.

Myth, the giving way of, before the brighter sun of truth, vi.
239 *et seq.*

— the Greek divinities are accumulations of, viii. 162 ; the origin of the envy of the gods, 164 ; the expenditure of intelligence in Greek polytheism, 165.

Naïveté, the introduction of the term *naïve* by Schiller, i. 36.

— on not taking a thing pathetically, ix. 353.

Names of things more important than the things themselves, x. 96 ; the original meaning of “Deutschen” and German hopes, 181.

Napoleon, Goethe's remark on, i. 137.

— his faith in his star, vi. 170.

— instanced, ix. 107 ; the subtlety of his feeling of power, 240 ; the romantic hero-worship he inspired, 264 ; instanced, 381.

— an utterance of, to his wife, x. 66 ; his opinion concerning bravery, 189 ; the deportment of, 218 ; and the classical age of war, 320 ; one of the greatest continuators of the Renaissance, 321 ; his ideal, 321.

— his appearance and influence, xii. 121 ; his meeting with Goethe, 149 ; a remark made to Madame de Staël on women, 184 ; as a master of new modes of speech, 218–9.

— the most unique and violent anachronism that ever existed—the synthesis of monster and superman, xiii. 56 ; the coming century will follow in his footsteps, 225 ; alluded to, 224.

— his attitude towards civilisation, xiv. 34 ; his attempt

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

to overcome the eighteenth century, 87 ; alluded to, 23.

Napoleon, takes rank amongst the greatest men, xv. 52 ; his warning, not to judge of the worth of a man by one isolated act, 198 ; as a scorner of honour, 205 ; represents an extension of the soul's domain, 269 ; made possible by the Revolution, 314 ; a conqueror of the eighteenth century, 397 ; Taine on Dante, Michelangelo, and Napoleon, 397.

— his relation to the age in which he appeared, xvi. 102 ; showed himself stronger than society, 104 ; compared with Rousseau to illustrate Nietzsche's sense of progress, 108 ; no greater event in Goethe's life than, 110 ; Goethe's concept of, 110.

— alluded to, xvii. 126.

Narrator, the, in society, vi. 277.

Narrow-minded, the, the ingenuity of, ix. 303.

National army, the, vi. 320.

National genius, the characteristics of English, French, German, and Italian, xv. 269.

Nationalities, *tendencies to their destruction, and the rise of European man*, vi. 346–8.

Nations, the prestige of, assigned by its men of culture, ix. 200 ; how lustre may be gained by, 359.

— Zarathustra on the death of peoples, xi. 54.

— a definition of a nation, xii. 94.

— another, xiii. 226.

Natural, the, the reasoning of its aspirants, x. 200.

— the simplification of man in the nineteenth century, xiv. 98.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Natural history, how it should be expounded, vii. 98.
 Naturalism, on, xiv. 67.
 Natural law, a phrase of superstition, vii. 16.
 — on opposite modes of interpreting, xii. 32.
 Natural philosophy, as a world exposition, not a world explanation, xii. 21; Plato and the modern professors of, 21.
 Naturalness, the advance towards, xiv. 101; Paganism *versus* Christianity, 127.
 Nature, the only master for the artist, v. 92; and the artist and philosopher, 177; means to help, 179.
 — pneumatic explanation of, by metaphysics, vi. 19; the world as ruled by, through pleasure, 265.
 — in the mirror of, vii. 35; religious and irreligious impression of, 49; all too beautiful and human, 162; on finding our double in, 359.
 — whence the idea of the goodness and malignity of, ix. 24; the purposes in, 129; in the great silence of, 307; the embellishments of science, 311; moralists and the laws of, 312.
 — the feelings of the lover toward the functions of, x. 97; on guarding our beliefs respecting, 151–3; its grandeur loved, because human grandeur is lacking, 186; the voice and kinship of, 188; against the disparagers of, 229.
 — the desire to live according to Nature, xii. 13; opposite modes of interpretation regarding Nature's conformity to law, 32.
 — our attitude in the nineteenth century as more natural, xiv. 99; and the hypothesis of divine providence, 199; vestiges of the depreciation

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power* ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

of, through moral transcendence, 245 ; Rousseau's concept of, 274 ; as opposed by morality in her endeavour to arrive at a higher type, 321.

Nature, *The Will to Power in*, (Pt. ii. Bk. iii.) xv. 109–238 ; the reason men resort to, is to get away from themselves, 353.

— *Morality as the Enemy of*, (Chap. iv.) xvi. 26–32 ; from the standpoint of the born psychologist and artist, 65.

Natures, of profound people, vi. 392 ; lonely people, 393 ; without melody, 393.

— the difference between sociable and solitary, ix. 358.

— our noble and ignoble, x. 37.

Naumburg, Nietzsche's winter there, 1879, xvii. 10 ; the poor wine of, 31.

Nay, the saying of. *See under "Negation."*

Necessity, the doctrine of. *See under "Irresponsibility."*

Need, the nature of, x. 196.

Needers of art, described, vii. 84 ; what they desire from art, as compared with the Greeks, 84–5.

Negation, *Looking Aside*—let that be my sole, x. 213.

— nay, as belonging to the market-place, xi. 58.

— *the ascetic priest*, xiii. 154–6.

— the rediscovery of a road to a nay, xiv. 45–7.

— *my five noes*, xv. 401.

Negroes, pain has not the same effect on them as on Europeans, xiii. 76.

Neighbour, *myself do I offer unto my love and my neighbour as myself*, (*Zarathustra*), xi. 105 ; Zarathustra's new table—be not considerate of thy neighbour—man must be overleapt, 243.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

NEIGHBOUR—NIETZSCHE

Neighbour, the value of my neighbour's welfare and my own, xiv. 221.

Neighbour love (Zarathustra's discourse), xi. 68–70.

Neighbours, our, vii. 128.

Nero, the last words of, x. 75.

— type of the degenerate as ruler, xv. 313.

Nervous disorders, their portent, xiv. 35.

New, the, our natural aversion to, xii. 113.

New life, the, two principles of, vii. 351.

New Testament, the. *See* "Testament, the New."

New Year, the favourite thought for—to be at any time hereafter only a yea sayer, x. 213.

Newspaper, the, the peculiar educational aims of the present culminate in, iii. 41.

Newton, and a quarrel between Bentley and Hare, viii. 141.

— and the German natural philosopher, ix. 199.

— alluded to, x. 75.

Nibelung, the, the monsters of, alluded to, xiv. 67.

Niebuhr, and the super-historical standpoint, v. 12; a confession of, 25; his reproach of Plato, 184.

— quoted, viii. 8.

— instanced, xiii. 222.

Nietzsche, an attempt at self-criticism, i. 1–15.

— the need and desires which led him to the writings of Schopenhauer, v. 108; the ready trust inspired by him, 114; Schopenhauer as the fulfilment of the hopes and desires of, 118.

— on his critics, vi. 1; a self-criticism, 1–3; his vision of free spirits, 3–12; his utopia, 333.

— a résumé of his work and thought leading up to the

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

new outlook of 1886, vii. 1–10; his ever-recurring vision of the future, 96–7; *et in Arcadia ego*, 346; *at noontide*, 350; autobiographical aphorism—*at once richer and poorer*, 354.

Nietzsche, wherein Wagner is admired by, viii. 57; and wherein objections are raised, 59; Wagner as a danger, 61; a music without a future, 63; *we antipodes*, 65; where Wagner is at home, 68; Wagner as the apostle of chastity, 70; how Nietzsche got rid of him, 73; the psychologist speaks, 75.

- the solitary way of the subterrestrial investigator, ix. 1; on *The Dawn of Day*, 6; to readers of *The Dawn of Day*, 8.
- the inception of *The Joyful Wisdom*, x. i; fortunate thought of, for the New Year—to be at any time hereafter only a yea sayer, 213; a maxim of, with regard to action, 238; I have given a name to my suffering and call it “dog,” 244; I want to have my lion and my eagle about me, 245; storms are my danger (the last hour), 245; life has not deceived me (in media vita), 250; his morality speaks of living, of bestowing, and of teaching the fellowship of joy, 268; former misunderstanding and new views concerning Romanticism, 331–5; on the matter and manner of his writing, 348–51.
- on the difficulty of being understood, xii. 40; as the last disciple and initiate of Dionysus, 262; apostrophises his own thoughts, 263.
- on the development of his thoughts, xiii. 2; his

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

boyish questions as to the origin of evil, 4 ; owed his first impulse to publish some of his hypotheses to Dr. Paul Rée's *The Origin of the Moral Emotions*, 5 ; from Schopenhauer to the contempt of pity, 7 ; first explorations in morality, 10 ; on the obscurity of his writings, 12 ; on reading as an art, 13 ; note on the study of the history of morals, 57 ; a scheme of punishment which suggested itself to Nietzsche, 94 ; his hypothesis concerning the origin of bad conscience, 99-118 ; his reverence for the ascetic ideal in so far as it is honourable, 205 ; his dislike of coquettish bugs and whitened sepulchres, 205.

Nietzsche, on his hitherto published work, xiv. 1-2 ; as having outlived Nihilism in his own soul, 2 ; *The Birth of Tragedy* alluded to by, 73 ; his feelings at the sight of Christian moral quackery, 204 ; what he protests against, 206 ; a leading doctrine of, concerning moral phenomena, 214 ; his idea—*goals are wanting, and these must be individuals*, 222 ; his teaching regarding the herd, 236 ; *my philosophy aims at a new order of rank, not at an individualistic morality*, 237 ; on his achievement—*I have lent new charms to virtue*, 263 ; on his war against the Christian ideal, 291 ; *my "pity,"* 293 ; ultimate conclusion—the *real man* as representing a higher value than the *desirable man*, 311 ; “Dionysian” wisdom—*my innovations*, 333 ; *my fight*, 334 ; his principal innovations, 381 ; *my precursors*, 382 ; the direction of *my yearning*

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

for new philosophers, 382 ; spiritual freedom, 384.

Nietzsche, his principle regarding God as spirit, xv. 40 ; his view of truth, 49 ; his question—why should an irrefutable assumption necessarily be true? 49 ; anti-Darwin, 158–60 ; and the man of the future, 160 ; *his opposition to Socialism*, 206–9 ; *my future*, 238 ; art in *The Birth of Tragedy*, 289–92 ; the type of *my disciples*, 333 ; opposed to happiness, *à la* Spinoza, or *à la* Epicurus, 334 ; his desire to naturalise asceticism, 336 ; *I teach that . . . A single individual may justify whole millenniums of existence*, 386 ; his experiences towards 1876, 389 ; the formula—“*Dionysian*” as a justification of life, 390 ; standpoint from which his values are determined, 391 ; *my five noes*, 401 ; *I have taught the knowledge of such terrible things*, 405 ; *the first to discover the tragic*, 406 ; *we believe in Olympus, not in the man on the Cross*, 407 ; from the military school of the soul, 410 ; his new road to an affirmative attitude, 411–3 ; describes his “Dionysian” world as will to power and nothing else, 432.

— the authority of posthumous men in being misunderstood, xvi. 3 ; *rungs in my ladder*, 7 ; the formula of my happiness—a yea, a nay, a straight line, a goal, 8 ; *my impossible people*, 60 ; on the reception given to his concept *Beyond Good and Evil*, 90 ; *my concept of Freedom*, 94 ; and of *Genius*, 101 ; his appreciation of Dostoiewsky and Stendhal, 104 ; *progress in my sense*, 108 ; his conceptions,

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

of a certain degree of immortality for his works—of the aphorism—of himself as stylist—of Zarathustra, xvi. 111; *things I owe to the ancients*, (Chap. x.) 112–20; his books, 112; his style, 112; his indebtedness to the Romans and the Greeks, 113; to Plato, 114; Thucydides, 114; Machiavelli, 114–5; his mission to rediscover the Greeks, 115–6; the first to take Dionysus seriously, 117; the Hellenic symbolism of sex, 119; the last disciple of Dionysus, 120; the prophet of *The Eternal Recurrence*, 120; *the day after to-morrow belongs to me*, 125; on the conditions under which he may be understood, 125; his preordained readers, 126; *we hyperboreans*, 127; the problem he sets himself in *The Antichrist*, 128; mankind's *corruption* revealed, 130; his antithesis—the theologian, 133; war on the theological instinct, 134; *ourselves—we free spirits—already a transvaluation of all values*, 139; his contempt for the man of to-day, 176; pronounces judgment on Christianity, 230; would fain write his eternal accusation on all walls, 231; *everything has returned—and this last thought of thine that all these things will return*, 248; to the beloved stranger, 249; on the world of energy, 249; on the eternal recurrence, 250; the hour of noon, 250; *my doctrine*, 251; the best ballast, 252; reincarnation, 253; leading tendencies, 254; a religion, 255; *for the mightiest thought many millenniums may be necessary*, 256; *my predecessors—Heracitus, Empedocles, Spinoza, Goethe*, 273.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Nietzsche, his intention in *Ecce Homo*, xvii. 1 ; would prefer to be a satyr to a saint, 2 ; his conception of philosophy, 3 ; the place Zarathustra holds in his lifework, 3-4 ; on his four-and-fortieth year, 7 ; his existence unique in its fatefulness, 9 ; the death of his father, 9 ; resigned his professorship at Bâle, 1879, 10 ; *The Wanderer and his Shadow* written at Naumburg, winter 1879, 10 ; *The Dawn of Day* at Genoa, 10 ; his nerve symptoms, 11 ; his eye trouble, 11 ; his gift of observation, 11 ; a decadent and the reverse, 12 ; his will to health and to life, 12 ; describes himself, 13 ; his ancestors, Polish noblemen, 14 ; his father, 1813-1849, 15 ; his birthday coincides with the Emperor William's, hence his Christian names, 15 ; his privileges, 15 ; his father's yea to life, 15 ; his temperament, 16 ; his pupil Stein's compliment, 17 ; why he reproaches the pitiful, 18 ; Zarathustra's temptation quoted, 18 ; his form of retaliation, 19 ; causes of his freedom from resentment, 20 ; on resentment, 21 ; his Russian fatalism and distaste of change, 22 ; *at heart a warrior*, 23 ; his war tactics, 23 ; on his attacks on Wagner and Strauss, 24 ; and Christianity, 24 ; his sense of cleanliness, 25 ; pure habits and honesty towards himself among the conditions of his existence, 25 ; his need of solitude, 26 ; Zarathustra quoted, 26 ; *Why I am so wise*, 9-27 ; *Why I am so clever*, 28-54 ; why he knows more things than other people, 28 ; without religious difficulties, 28 ; unacquainted

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

with atheism, xvii. 28 ; the importance of nutrition, 29 ; nutrition formulated, 29 ; on cookery—English, German, 30 ; alcoholic drinks not suited to, 30 ; his antipodes live in Munich, 31 ; has experienced what vegetarianism means, 31 ; effects of alcohol on, 32 ; on diet, 32 ; indications to his morality, 33 ; his susceptibility to climatic influences, 33 ; his illness compelled him to reflect on such matters, 34 ; unable to recall one happy reminiscence of childhood or youth, 34 ; idealism as the curse of his life, 35 ; a philologist through a blunder, 35 ; brought to reason through illness, 35 ; reading as a means of recuperation, 36 ; an allusion to his *Laertiana*, 37 ; his favourite books, a few—a library makes him ill, 37 ; his belief only in French culture, 37 ; the example of Cosima Wagner, 38 ; French affinities, 38 ; the happy accidents of his life, 38 ; Stendhal and Heine, 39 ; Byron's *Manfred*, 40 ; his overture to *Manfred*, 40 ; his estimate of Shakespeare, 40 ; Bacon *versus* Shakespeare, 40-1 ; his most intimate relationship with Wagner, 41 ; Wagner and Paris, 42 ; Wagner's condescension to the Germans, 43 ; effects of *Tristan und Isolde*, 43 ; a Wagnerite from that moment, 43 ; Wagner his greatest benefactor, 44 ; his exactions from music, 45 ; would let all music go if he could keep Chopin, 45 ; exceptions, 45 ; his musical impressions, 46 ; taste—the instinct of defence, 46 ; restraint, 47 ; intercourse with books, 48 ; has known

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

people *read to ruins* at thirty, xvii. 48; on becoming what one is, 48–9; his instinctive traits, 50; his mental calm, 50; never bothered about honours, women, or money, 51; how he became a university professor, 51; the inconceivable importance of diet, climate, and one's mode of recreation, reiterated, 52; his freedom from morbidity, 52; and fanaticism, 53; declares his life to have been easiest when it exacted the heaviest penalties from him, 53; his formula of greatness—*amor fati*, 54; *Why I write such excellent books*, 55–130; his time not yet come—*some are born posthumously*, 55; early criticisms, 56; general remarks on books, 57; his would-be interpreters, 58; not successful at being pompous, 59; his small ears denote the anti-ass, 60; his privileges as a writer, 60; opinions of acquaintances on his writings, 61; the perfect reader, 62; his art of style, 62–3; *The seven seals* as an example of style, 64; *the propositions on which the whole world are agreed are to me but ingenious blunders*, 64; the first psychologist of *The Eternal Feminine*, 65; his definition of love, 65; women's needs, 66; the truth about emancipation of women, 66; as psychologist, 67; *Beyond Good and Evil* quoted—the genius of the heart, 67; on *The Birth of Tragedy* (1872), 68 *et seq.*; his name may be replaced for Wagner's in the essay “Wagner in Bayreuth,” 74; on *Thoughts out of Season*, 75 *et seq.*; their evidence of his warlike prowess, 75–6; Wagner and Schopen-

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

hauer in, as types representing Nietzsche, xvii. 76; his early reviewers, 77; the after-effects of his essay on David Strauss proved invaluable, 79; on *Human, all-too-Human*, 82 *et seq.*; and Voltaire, both grandes of intellect, 83; first days at Bayreuth, 84; his sudden departure, 85; his *return to himself*, 86-8; the crossing of his *Human, all-too-Human* and Wagner's *Parsifal*, 89; and Dr. Paul Réé, 90; on *The Dawn of Day*, 91 *et seq.*; his campaign against morality opened therein, 91; on *Thus spake Zarathustra*, 96 *et seq.*; his life task—to prepare for humanity one supreme moment, a *Great Noon*, 93; on *Joyful Wisdom*, 95; his first conceptions of eternal recurrence in 1881, 96; the omen of its coming, 97; the *Hymn to Life*, 97, 209; his belief that everything decisive comes to life in defiance of every obstacle, 98; circumstances in which Zarathustra originated, 98-9; *his experience of inspiration*, 101-3; the composition of Zarathustra, 104; periods of industry in years of unparalleled distress—*the rancour of greatness*, 105; his psychological view of himself at the period of writing *Zarathustra*, 105; describes his *Zarathustra*, 107; the concept "Superman," 108; the idea of "Dionysus," 109; *The Night Song* quoted, 110; Ariadne—*whoknows Ariadne but I?* 112; determines his life task, 113; the yea-saying part of his task accomplished in *Zarathustra*, he turns to the negative portion—the transvaluation of all values, 114-5; on

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Beyond Good and Evil, xvii. 114–6; *The Genealogy of Morals*, 116–8; *The Twilight of the Idols*, 118–21; *The Case of Wagner*, 121–30; his suffering from music, 121; declares—I have loved Wagner, 122; and the Germans—they will attempt to make a great fate give birth to a mouse, 126; his readers and listeners—Russians, Scandinavians and Frenchmen, 126; his ambition to be considered a despiser of Germany, 128; *Why I am a fatality*, 131–43; his foreseen destiny, 131; his discovery of truth, 132; the meaning of the word Zarathustra in the mouth of the first immoralist, 133; the two negations involved in his title of immoralist, 134; the title as a badge of honour, 138; the first to feel Christian morality beneath him, 138; his unmasking of it, 139.

Night, a reverie on, vii. 189.

Night Song, The (of Zarathustra), xi. 124–6.

Nihilism, would doing away with venerated be? x. 284–5; as showing the need of belief, 286.

— as yet humanity hath no goal (Zarathustra), xi. 68.

— lies in our being tired of man, xiii. 44.

— its triumph inevitable, xiv. 1; the will to power as a counter movement to, 2; the logical conclusion of current values, 2; *European Nihilism*, (Bk. i) 5–109; plan of the book, 5–7; defined as the absolute repudiation of worth, purpose, desirability, 5; as the outcome of the valuations and interpretations of existence which have prevailed hitherto, 8–22; as the result of fully developed truthfulness, 8; consequences of, as a

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

result of moral valuation, xiv. 10 ; pessimism as a preparatory state of, 11 ; as a *psychological condition*, 12-4 ; disillusionment in regard to *purpose of existence* a cause of, 12 ; the final form of, the denial of the metaphysical world, 14 ; as an intermediary pathological condition, 15 ; the extremest form of, 16 ; respect in which it might be a divine view of the world, 17 ; on the question —*to what purpose?* 19 ; the perfect Nihilist, 20 ; active and passive, 21 ; the genesis of the Nihilist, 22 ; *further causes of*, 23-31 ; convictions of the philosophic Nihilist, 30 ; *the Nihilistic movement as an expression of decadence*, 31-47 ; not a cause but only a *rationale* of decadence, 35 ; *The Crisis: Nihilism and the Idea of Recurrence*, 47-54 ; the unhealthiest kind of man as the soil out of which it grew, 53 ; periods of European Nihilism—obscurity, light, three great passions, catastrophes, 54 ; the possibility of its being a good sign, 92 ; an antidote no longer so urgently needed, 94 ; *The Physiology of Nihilistic Religions*, 129-32 ; systematic Nihilism in action, and Christianity, 203 ; its great counterfeit courage, 302.

Nihilism may be a symptom of increasing strength or of increasing weakness, xv. 91.

Nihilist, the, his attitude to the world, xv. 90.

Niobe, the heart-moving fate of, ii. 56.

Nobility, the mark of a noble soul, vii. 175.

— in what respects we excel the Greeks in, ix. 201 ; a distinguishing fact of, 250.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Nobility, the ultimate nobility of character in man, x. 89; the cause of there being so little found among men, 229; the indication of, 229.

- the danger of the noble man, xi. 48; the hero in the soul, 49; *thus wisheth the type of noble soul—they desire to have nothing gratuitously, least of all life* (*Zarathustra*), 243; *a new nobility is needed which shall inscribe anew the word “noble” on new tables*, 247; *your “children’s land” shall ye love: let this love be your new nobility*, 248; what passes for, as *false and foul, above all the blood—thanks to old evil diseases and worse curers*, 297.
- *profound suffering makes noble: it separates*, xii. 248; signs of, 249; how recognised, 255; *the noble soul has reverence for itself*, 256; *What is Noble?* (Chap. ix.) 223–64.
- the “truthful” as the party cry of, xiii. 24; the *nuances* which, for instance, the Greek nobility imports into all the words by which it distinguishes the common people from itself, 36.
- *The Noble Man*, (Sec. iii. Pt. i. Bk. iv.) xv. 350–60; the only nobility is that of birth and blood, 353; what constitutes, 354–7; war should be made against all namby-pamby ideas of, 358.

Nobility, the. *See under “Aristocracy.”*

Nobility of disposition, vi. 357.

Noise, in applause, x. 196; danger in the voice, 199; *my antipathy*, 199.

Nonsense, pleasure in, vi. 191.

Noontide, a reflection, vii. 350.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

NOONTIDE—OBEDIENCE

Noontide (Zarathustra's discourse), xi. 336–40 ; the sign—
*this is my morning, my day beginneth ; arise now,
arise, thou great noontide !* 402.

— the hour of noon for mankind, xvi. 250.

— Nietzsche declares his life task is to prepare for humanity one supreme moment . . . a great noon . . . xvii. 93.

Northerners less attracted to Protestantism than the Latin races to Catholicism, xii. 68.

Nourishment, inadequate, often the result of ignorance, xiv. 42.

— *See also under “Nutrition.”*

Novalis, quoted on holiness, vi. 148.

Novelist, a recipe for becoming a good, vi. 167.

Novelists, mummery in, xiv. 67.

Number, as perspective form, xv. 18.

Numbers, the laws of, vi. 33–5

— Zarathustra—*where force is, there becometh number the master : it hath more force,* xi. 228.

Nutrition, its importance to humanity, xvii. 29 ; cookery, 30 ; alcoholic drinks and tobacco, 31 ; non-alcoholic drinks and diet, 32 ; locality and climate next-of-kin to, 33 ; its importance reiterated, 52 ; alluded to, 142.

Oath, a formula of, recommended, ix. 163.

Obedience, *he who cannot command himself must obey*, xi. 243.

— indicated in Kant's Morals, xii. 106 ; the apparent essentiality of long-continued, 107 ; as the moral imperative of nature, 108 ; the need created by,

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

120 ; the moral hypocrisy of the commanding class, 121.

Ober-Engadine, visitors to, xvii. 1.

Objectivity, no true art without, i. 44.

- the eternal objective, v. 45 ; and historical writing, 50 ; justice and, 52.
- the product of education and habit, ix. 109–10.
- *an analytical description of the objective spirit*, xii. 139–42 ; as a disguise for the paralysis of the will, 145.
- the moral canon at the root of, xiii. 80 ; the ability to have the *pros* and *cons* in one's power, 152.
- as a show word, xiv. 67 ; *we objective people*, 96 ; defined and characterised, 342 ; regarded as the disintegration of the will, 367.

Obscurantists, the, the essential feature of their black art, vii. 24.

Obscurity, the hidden men, ix. 359.

- circumstances favourable to misunderstanding, xii. 40.
- *See also under "Masks."*

Observances, the wide training-ground of the intellect, ix. 46 ; the Brahmins and their estimate of, 94.

Observation, examples of defective powers of, vii. 186.

Odysseus, the typical Hellene, i. 87.

Œdipus, his terrible fate, i. 35 ; again, 40 ; as *the glory of passivity*, 72–5.

Offenbach, the genius and music of, xv. 270.

- his music, xvi. 60.

Old age, the philosopher and, ix. 368–72.

Old and New Tables (Zarathustra's discourse), xi. 239–63.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

OLD—ORATOR

Old Testament. *See “Testament, the Old.”*

Olive Mount, On the (Zarathustra’s discourse), xi. 209–13.
Olympian world, the, its dream birth, i. 35; the evolution of the thearchy of joy, 35.

One’s self, when it is time to vow fidelity to, vii. 357.

Opera, the, the culture of, i. 142; is the birth of the critical layman, not of the artist, 145; the postulate of a false belief concerning the artistic process, 146–7; its characteristics, 148; its fatal influence on music, 150.

- the erroneous conception of æsthetics, ii. 42.
- vulgarity and Italian, x. 108; vulgarity and German, 109; the singing passion, 111; relative value of words and tones in, 113.

Opinions, on hiding behind, v. 103.

- on sticking to, vi. 363; the congelation of, into convictions, 404–5.
- and the tailor’s philosophy, vii. 157; final opinion on, 161.
- of opponents, ix. 314.
- compared in importance with taste, x. 76; the significance attached to the reputation for having fixed or unchangeable, 231; the action of psychological necessity on one’s, 240.
- the test to be applied to, xii. 8; the inconvenience of changing, 93.
- the most lasting of all things, xv. 103.

Opponents, the opinions of, ix. 314.

Optimism considered as a sign of declining vigour, i. 8.
— the wearisome hackneyed term, vi. 43.

Orator, the, the school of, ix. 283.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Oratory, Greek, vii. 70 ; and the baroque style, 75.
— on yielding to emotion in, x. 129 ; on moving the multitude, 203.

Order, *L'ordre du jour pour le Roi*, x. 61.

Orestes, his matricide, i. 35.

Organic Process, The, (Sec. ii. Part ii. Book iii.) xv. 123–32.

Oriental, the, compared with the European, xiii. 215.

Origin, *in the beginning was*, vii. 184.
— the prejudices of the metaphysician regarding sources of, xii. 6.

Originality, on, vii. 105.
— the dominating influence of custom over, ix. 17.
— a definition of, x. 207.

Origins, the study of, and their significance, ix. 51.

Osiris, Christianity and the cult of, xvi. 223.

Ostracism, the original meaning of, ii. 57.

Ought, the cardinal moral idea of, originates from the very material idea of “owe,” xiii. 69 ; the matching of individual with individual, 79 ; on everything having its price, 80 ; the moralisation of the idea, 110.

Overnice, results of becoming, vii. 13.

Pagans defined—all those who say “yea” to life, and to whom God is the word for the great “yea” to all things, xvi. 214.

Paganism, the pagan characteristic, vii. 113.
— defined as that which says “yea” to all that is natural, xiv. 127.

Pain, wisdom in, x. 247 ; the supreme moments of the heroic provided by, 247 ; the ability to inflict,

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

PAIN—PARENTAL

belongs to greatness, 250; and the physicians of the soul, 251; spoken of with exaggeration, 251; a remedy in bravery and sublimity, 251.

Pain, *when we learn to enjoy ourselves, then do we unlearn best to give pain to others*, xi. 103.

— as the most potent mnemonic, xiii. 66; the equivalent price of injury, 70; the negroes' sense of, 76; not so acutely felt formerly as nowadays, 77.

— objective people's view of, xiv. 97.

— *on the nature of Pleasure and Pain*, xv. 166–73; as an intellectual process, 169.

Painter, the simple, does not exist to-day, xv. 268.

Palestrina, the sublime and sacred music of, i. 142.

— the texts of his masses, ii. 41.

— deeply moved spirit with sound, vi. 197.

— the music of, vii. 88.

Pandora, and the casket of happiness, vi. 82.

Panegyrist, the, the quondam, ix. 247; the sweet impudence of, 254; on condescending towards, 264.

— and the invalid, x. 189; and the multitude, 190; eulogy assumes equality, 194.

Pantheism and the belief in *The Eternal Recurrence*, xiv. 49.

Paradise is under the shadow of a swordsman, xv. 359.

Paradox, on paradoxes, vi. 179; when permissible, 270.

Parasite, the, vi. 282.

Parasites, their ways, xi. 254; *the loftiest soul shall have the worst parasites* (*Zarathustra*), 255.

Parental authority, and the regarding of the child as a property, xii. 116.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Parental folly in misjudging their children, vi. 308.

Paris, German culture and, xiv. 74.
 — its climate, xvii. 33.

Parliament, the party system in, ix. 183.
 — the methods of parliamentarism, x. 190.
 — may be useful to strong and versatile statesmen, xiii. 223; for the tasks of the next two centuries, the most inappropriate imaginable, 226.

Parmenides, as one of the idealised philosophers, ii. 79; his system of philosophy, 114; the prayer of, 126.
 — alluded to, vi. 240.
 — quoted, xv. 50.

Parsifal, the opera instanced, viii. 28; its rank in the art of seduction, 40; and the preaching of chastity, 71; an outrage upon morality, 73; its creation, 102.
 — an apostasy and reversion to the morbid Christian and obscurantist ideals, xiii. 124; its author, 126.
 — the music of, as conducive to chastity, xv. 193.

Parsifal, Lohengrin's father, viii. 29.

Parties, a hint to the heads of, vi. 368.
 — their tactics, vii. 146; the strengthening of party-writers, 147; party ambition, 148; party usage, 149; party government, 150; on an affectation in severing one's self from, 239; all parties compelled to flatter the masses, 343.

Parting, the significance in the manner of, vii. 131.

Partisan, the, ceases to learn, vii. 144; the most dangerous, 342.

Partisanship, the most dangerous partisan, vi. 268.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Parvenus, the philosophy of, vii. 44.

Pascal, on dreams, ii. 188; alluded to, 83.

- and the aims of men's endeavours, iv. 61-2.
- now little read, vi. 258.
- alluded to, vii. 178.
- and Flaubert, viii. 67.
- the effect of a saying of Montaigne's on doubt upon, ix. 52-3; instanced, 64; his aim, 65; and the Apostle Paul, 67; his doctrines, 82, 86, 91; his great example as a Christian, 191; and the cause of the desire for action, 380; alluded to, 338.
- the quality of his faith contrasted with that of Luther and Cromwell, xii. 64.
- as a type of the Christian form of corruption, xiv. 43; quoted, 69; and Schopenhauer, 69; his use of moral scepticism, 85; his views quoted, 197; his ruin through Christianity, as unforgiveable, 207; his famous example, 209; instanced, 223; the character of the *Pensées*, 342; alluded to, 310.
- instanced, xv. 347; his moral pessimism, 400.
- an anti-artist, xvi. 67; as corrupted by Christianity, 130.
- Nietzsche's literal love for, xvii. 38.

Passing By (Zarathustra's discourse), xi. 213-7.

Passion, a relic of rough civilisation, vi. 79.

- and hatred, ix. 302; the divinity of, 350; not an argument for truth, 372.
- as a show word, xiv. 67.
- the right to great, xv. 105; concerning the future—against the romanticism of great, 283.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Passion and right, vi. 380.

Passions, the, the degree of moral inflammability unknown, vi. 82.

- we should endeavour to convert them into sources of joy, vii. 216 ; their conquest, 224.
- the regarding of, with evil and malignant eyes, ix. 77.
- on their suppression, x. 83 ; the Jewish and Greek ideals regarding, 177.
- *Joys and Passions* (Zarathustra's discourse), xi. 38–40.
- conquest over, xiv. 307 ; the idea of the hierarchy of, 308 ; the misunderstanding of, under the pressure of a self-effacing morality, 309.
- *the advantages we sacrifice to*, xv. 346–91 ; the fear of, and the power to resist, 221 ; the influence of vicious and unbridled people on the value of, 310.
- the spiritualisation of, xvi. 26 ; the church's war against, 27 ; its remedies, castration and extirpation, 27.

Passive, the, defined, xv. 131.

Passow (Franz) quoted on Wolf, v. 198.

Paternity, the political value of, vi. 329.

Pathetic, the, and the *naïve*, ix. 296.

Pathos, the deepest, can in reality be merely æsthetic play, i. 170.

- its language and Beethoven, iv. 180.

Patriotism of "Good Europeans," xii. 192 ; an overheard dialogue on, 193.

Paul, the Apostle, conceived the idea of predestination, vii. 241 ; remained Saul—the persecutor of God, 241.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Paul, the Apostle, *a psychological analysis of, as the first Christian and the inventor of Christianity*, ix. 66–71; his conception of immortality, 74; his belief in sacrifice, 93; alluded to, 115, 191.

- his evil-eye towards the passions, x. 177; as a founder of religion, 295.
- his transformation of Christianity into a mysterious pagan cult, xiv. 136; *concerning the psychology of*, 140–4; as responsible for the counterfeit coins of *real* Christianity, 138; the problem of the personality of Jesus as treated by, 149; not liked by Nietzsche for having stuffed so much into the heads of paltry people, 171.
- the resurrection doctrine and immortality as a reward, xvi. 182; “glad tidings,” followed by *worst* tidings, 184; his contrivance of a history of the birth of Christianity, 184; at bottom had no use for the life of the Saviour, 185; his Epistle to the Corinthians quoted, 192; what he understood of “faith,” 196; quoted, 204; his arrival in Rome, 223; the Saviour, his invention, 224.

Pausanias, the copy of Hesiod’s poem shown to, when he visited the Helicon, ii. 54.

Peace, the means towards genuine, vii. 336–8.

- love of, as a show word, xiv. 68.

Peasant, the, the commonest type of *noblesse*, xiii. 222.

Pecksniffianism as characteristic of the age, xiii. 178.

Penelope, as a model of Greek womanhood, ii. 23.

Penetration, what may be concealed behind manifestations, ix. 358.

Penthesilea, the Muse as, vii. 56.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

People, the, no conception of, high enough, v. 64.
Peoples and Countries, (Chap. viii.) xii. 191–221.
— twenty-seven fragments, intended by Nietzsche as a supplement to the eighth chapter of *Beyond Good and Evil*, xiii. 214–29.

Perception, points of view of the actor and the artist, ix. 362.
— *Immaculate*, (Zarathustra's discourse), xi. 145–8.

Perfection, on the illusion of, in art, vi. 153.

Pericles, alluded to, i. 104.
— a characteristic of, ii. 57; his greatness, 156.
— alluded to, vi. 345.
— again, ix. 173.
— his funeral oration quoted as an example of his aristocratic audacity, xiii. 40.

Persians, the, and their gods, ix. 136.
— their ideal, xi. 66.

Personality, the hiding of, behind conventional masks, v. 40; weak personalities extinguished by history, 44.
— how affected by opinions, vii. 38.

Personalities, where the search for, should be pursued, xv. 321.

Perspective, the advantage of estranging one's self from one's age, vi. 389.
— on far-off perspectives, ix. 341.
— illusions of mental perspective, x. 54; women, and their effect in the distance, 98; the extent of the perspective character of existence, 340; the point of moral,—beyond good and evil, 347; the difficulty in reaching it, 348.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Perspective, the only seeing and knowing—from a perspective, xiii. 153.

— in moral differentiations, xiv. 224.

Perspectivity, *the biology of the instinct of knowledge*, xv. 20–5.

Pessimism considered as a sign of strength, i. 2.

— the wearisome hackneyed term, vi. 43.

— the pessimist of the intellect defended, vii. 17 ; pessimists as inheriting their discontent from starveling ancestors, 285.

— the alcoholic Middle Ages perhaps responsible for modern European pessimism, x. 173–4 ; the error regarding man expressed in modern, 284 ; on “Romantic” and “Dionysian” pessimism, 335.

— the psychology of the preachers of death, xi. 49–51 ; the ancient babbling that passes for wisdom, 249 ; the reappearance of the soothsayer to Zarathustra on the mountain height, 292 ; the soothsayer interrupts the greeting of Zarathustra and his guests, 347.

— the probing of, and discovery of its opposing ideal of *the most world-approving man*, xii. 74.

— as a preparatory state to Nihilism, xiv. 11 ; the pessimism of strong natures, 23 ; the infancy of European, 27 ; causes effecting its rise, 28 ; its expression of the uselessness of the modern world, 29 ; the development of Nihilism out of, 30 ; the misuse of the term, 31 ; not a problem but a symptom, 32 ; the main symptoms of, 68 ; as following necessarily in the wake of enlightenment, 73.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Pessimism in art, xv. 263 ; of strength, 398 ; the principal kinds of, 400.

Petrarch, his name inscribed on the banner of enlightenment, vi. 42.

Pforta, the school at, xvii. 31.

Pharisaism and the good man, xii. 95.

Phenomenalism, the, of the inner world, xv. 7-12.

Phidias, alluded to, i. 104.
— alluded to, ii. 155.
— again, vii. 94.

Philanthropy and misanthropy, x. 188.
— as a show word, xiv. 67.
— another commandment of—propagation, xv. 193.

Philistine, the, the signification of the word, iv. 11 ; David Strauss as the typical, 19 ; admissions of, during unguarded moments, 21 ; as the founder of the religion of the future, 27 ; the destruction wrought on great minds by, 35 ; the Straussian type of, 41-2 ; innate cowardice—the birthright of, 49 ; why the metaphysics of Strauss are preferable to, 57.
— the craving of, vii. 18.

Philistinism, the German as the true virtuoso of, ii. 66.

Philo, alluded to, v. 44.

Philologist, the, says "forgery" to Christianity, xvi. 197.
— his use of books, xvii. 48.

Philologists, the relationship between *our* classics and classical education often not seen by, iii. 61 ; the younger generation of, 77-8 ; their occupations, 79 ; addressed, 80 ; and the science of

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

language, 81; new and exclusive generation of, 131.

Philologists, the incapacity of the majority of, viii. 110; results, 111; born philologists, 115; their attitude toward antiquity, 117; impressions left by the meditation of the past, 118; the peculiarly significant situation of, 128; and the system of education, 137; origin of, 139; the desire of, as imitative artists, 139; Wolf's judgment on amateur philologists, 144; *a guild of sky pilots, not known as such*, 145; *I know them—I myself am one of them*, 146; is the present time understood by? 149; observations in, 150; the inherited characteristic of, 151; and the Greeks, 153; the consideration of Greek mythology by, 162; the mission of, 178.

Philology, academic, iii. 129; *Homer and Classical Philology* (inaugural address delivered at Bâle university, 28th May 1869), 145-70; the relation of, to several other sciences, 145; its friends and enemies, 147.

- the aim of, suggested, vi. 248; and the art of reading rightly, 249.
- as the science of antiquity, viii. 112; the difficulty of valuing, 114; present culture, antiquity, and, 118; the greatest events in, 120; the most favoured science at present, 122; and the preference for antiquity, 123; as a means of instruction, 126; the prejudices for the preference for antiquity, 127; and the humanitarian, 135; the sad story of, 140; classical philology as the

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

basis of the most shallow rationalism, 145 ; matters regarding which antiquity instructs us, 148 ; at best Don Quixotism, 180.

Philology, the philology of Christianity, ix. 84 ; on the so-called classical education, 194.

- books, and the purpose of, x. 139.
- the theologian's lack of capacity for, xvi. 206.

Philosopher, the, Schopenhauer and the characteristic of honesty, v. 115 ; and nature's unreason, 177 ; conditions favourable to, 180 ; again, 184 ; the obstacle to the growth of nature's philosopher, 185 ; the university standard of, 189 ; examples of university philosophers in Nietzsche's day, 191–2 ; advantages to, if philosophy were deprived of its political and academic standing, 195 ; bad philosophers easy to get rid of, 195 ; the risk of, of infinitely more importance than that a State or university should continue, 199.

- where he finds it easier to prove, vi. 131.
- remains an individual, viii. 114.
- a critic of morals regarded as the evil principle, ix. 346 ; *and old age*, 368–72.
- the unfolding of, x. 6 ; his evil hour, 256 ; the word invented by modesty in Greece, 293 ; the dance, as his ideal and also his art, 351.
- Zarathustra meets a *sublime one—a solemn one*, a penitent of the spirit, xi. 138 ; the wisest silent ones, 211.
- the influence of his instincts on his conscious thinking, xii. 8 ; the long and serious study of the average man necessary to, 38 ; his task

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

lightened by the Cynics, 39 ; his ever ready mistrust, 49 ; the possible elevation of beyond grammar, 50 ; his use of religion in his disciplining and educating work, 79–81 ; the dangers besetting his development, 136 ; mistaken and confused by the multitude, 137 ; the fearless bearing of the genuine philosopher, 138 ; regarded with apprehension if he repudiates scepticism, 142 ; not to be confounded with the philosophical worker and scientific man, 151 ; the real philosopher as commander and law-giver, 152 ; as the *indispensable* man for tomorrow, in contradiction with the day in which he lives, 153 ; his conception of greatness in man, 154 ; his definition of greatness, 155 ; the truly philosophical combination, 155 ; the corresponding gradation of rank between psychic states and philosophical problems, 156 ; as a predestined man, 157 ; the verdict of the recluse on, 257 ; *defined*, 258.

Philosopher, points of recognition, xiii. 139–40 ; his “maternal” instinct, and secret love for that which grows in him, 140 ; his tendencies, and their direction, 143.

- considered as a development of the priestly type, xiv. 119 ; as reactionary, 345 ; a criticism, 357 ; the retrograde factor in, 368.
- the ways in which he recuperates his strength, xv. 100 ; must be our lawgiver, 378 ; as educator, 378 ; the more lofty, in his loneliness, 380 ; the dangers and torments in reserve for him, 380.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Philosopher, his load, xvi. 2 ; to beware of speaking the truth, 100.

Philosophers, inherited faults of, vi. 14.

- a hereditary sin of, vii. 14 ; and artists of the age, 97.
- morality as the veritable Circe of, ix. 3 ; young men and reconciliation, 351.
- their feeling of being furthest removed from priestly natures, x. 291 ; priestly natures as regarded by, 293.
- philosophers as the advocates of the people—the famous wise ones, xi. 120-4.
- *Prejudices of*, (Chap. i.) xii. 5-34; the poses of, 9; their moral purposes, 10-1 ; the absence of anything impersonal in, 12 ; a warning to, against martyrdom for truth's sake, 36 ; an alternative course for, 37 ; the new order of, designated "the Tempters," 57 ; their attitude towards truth, 57 ; *their critical attributes*, 149-51 ; as commanders and law-givers, 152.
- shudder at marriage, xiii. 135 ; as judges of the value of the ascetic ideal, 136 ; that which to them is most indispensable, 136-7 ; the desert which forms their hermitage of retreat, 138 ; points of recognition, 139 ; things shunned by—fame, princes, women, 140 ; their motto—*he who possesses is possessed*, 140 ; concerning their chastity, 141.
- their prejudices, xiv. 327 ; other characteristics, 328 ; their highest ideal, 337 ; confounded with men of science, 337 ; concerning the psychology of,

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

PHILOSOPHERS—PHILOSOPHY

343 ; *truths and errors of*, 369–78 ; *why they are slanderers*, 378–81.

Philosophers, the reason why they are mostly failures, xv.
377 ; the new philosophers characterised, 382.
— their idiosyncrasies, xvi. 17 ; lack of historical sense,
17 ; hatred of the idea of *becoming*, 17 ; their
Egyptianism, 17 ; their confusing of the last and
first things, 19.

Philosophic brains, the difference between, and others, vii.
28–30.

Philosophic systems likened to mirages in the desert of
science, vii. 26.

Philosophical ideas, the relationship between, xii. 28 ;
affinity of language and the family resemblance
of, 29.

Philosophical novices, vi. 378.

Philosophically minded, on being, vi. 390.

Philosophy, its effects on the health of a nation, ii. 75 ; use
made of, by the early Greeks, 76 ; without rights,
85.

— banished from our universities, iii. 130.
— a man distinguished by the use he makes of, iv. 118 ;
the plight of, to-day, 120.
— the artificial conditions under which it exists to-day,
v. 42 ; the asylum offered by, to mankind, 122 ;
every philosophy that believes the problem of
existence to be shelved is a sham, 134 ; the en-
couragement of, what it means, 186 ; its con-
cessions to the State, 187 ; the most dangerous
concession made, 189 ; culture would be encour-
aged if philosophy were deprived of its political

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

and academic standing, 195; infinitely more important than State or university, 199; the dignity of, 200.

Philosophy, the chemistry of ideas and sensations, vi. 13; its appreciation of unpretentious truths, 15; the question over which it separated from science, 19; a substitute for a religion, 42; fidelity as a proof of validity, 234.

— to the disillusioned in, vii. 13; fallen forfeit to history? 16; three thinkers like one spider, 103; wherein its value lies, 105; every philosophy relates to a period of life, 135; the philosophic life misinterpreted, 171; the philosophy that society always needs, 175; distrust leads to silence and laughter, 300-2.

— and reconciliation, ix. 351; the ancient and present practice of, 374; the struggle for tyranny over the intellect, 377; the circuitous routes of personal impulses, 385.

— the inspiring motive of, x. 4-5; not truth, but health, futurity, growth, power, life, 5-6; as a fructifying Sun, 222; a call for many such new Suns, 223; the spirit of the race in, 305; Leibnitz, Kant, and Hegel instanced, 306; the universal events of, 307; Schopenhauer instanced, 307; Bahnsen and Mainländer, 310; regarded as a healing appliance to struggling life, 332.

— the preachers of indifference—that wisdom wearieh, xi. 251; Zarathustra taunts the world-weary ones with being sneaking pleasure-cats, 253.

— hitherto unconscious autobiography, xii. 10; always

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

creates the world in its own image, xii. 14; effects of our deepest insights on two classes of minds—the esoteric and the exoteric, 43; methods of modern philosophy, 72; as epistemological criticism antichristian, though by no means anti-religious, 72; the question of its rank with science, 133; how disdained by young naturalists and old physicians, 134; the resultant ill-will to all philosophy, 135; on degenerate philosophy and philosophers, 136; its relation to criticism, 151; corresponding gradations of rank between psychical states and the problems of, 156; a person has rights to, only by virtue of his descent, 157; the study of the rule in its struggle with the exception, recommended to psychologists, 162; hedonism and systems dealing only with pleasure and pain as plausible naïvetés, 171; the recluse's verdict on, 257.

Philosophy, the bond between it and the ascetic ideal, xiii. 142–3.

- *a criticism of*, (Pt. iii. Bk. ii.) xiv. 327–84.
- the history of, a story of a secret and mad hatred of the prerequisites of life, xiv. 379.
- a decadent human institution, xv. 239.
- *reason in*, (Chap. iii.) xvi. 17–23; ruined by the blood of theologians, 135.
- as understood by Nietzsche—a retirement into regions of ice, xvii. 3.

Phoenicians, the, the inventors of the *Polis*, viii. 160.

Physician, the, his future, vi. 225; the most dangerous of physicians, 269.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Physician, on living without a doctor when possible, ix. 273.
 — *a moral for doctors*, xvi. 88–90; says *incurable* to Christianity, 197.

Physicists, their belief in a true world after their own kind, xv. 120.

Physics, the concept energy, xv. 110; the atom, 112; the feeling of force, 113.
 — its suppositions regarding energy, xvi. 241.

Physiology and consciousness, x. 296.
 — a preliminary to the study of, xii. 22.

Piccini, his dispute with Gluck, vii. 272.

Picture galleries, on the use of, instead of the studio of the master, v. 92.

Pictures, lessons from, vi. 386.

Piety, how far it obscures, vii. 107.

Pilate (Pontius), vii. 16.
 — the one figure in the New Testament worth respecting, xvi. 195; *what is truth?* 196.

Pindar, the linguistic art of, i. 52; alluded to, 104.
 — the lyrist, ii. 40; alluded to, 59.
 — alluded to, vi. 241.
 — quoted, xvi. 127.

Pioneers, the men required for, x. 218; an exhortation and promise to, 219; *more worlds to discover—aboard ship!* 222.
 — *he who is a firstling is ever sacrificed*, xi. 244; the direction of their nobility—*exiles shall ye be from all fatherlands and forefatherlands*, 248.

Piron, Voltaire's revenge on, vii. 316.

Pisistratus, the Homeric poems in the time of, iii. 153; what

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

was meant by Homer in his time, 155; his period, 163.

- Pity, on the wish to arouse, vi. 68; Plato and the weakening of the soul by, 68; the thirst for self-gratification, 69; its aims, 103; estimation of, 103.
- how simulated vii. 39; on, 170; the expression of, regarded as a sign of contempt, 223.
- an analysis of—on “no longer thinking of one’s self,” ix. 141; to what extent we must beware of, 144; on arousing, 145; happiness in, 146; its demands on the ego, 147; on becoming more tender, 148; valued against stoicism, 149; and unfeeling people, 259; the comedy of, 295.
- regarding, x. 51; the effects of, 265; the religions of compassion and smug ease, 206.
- *The Pitiful* (Zarathustra’s discourse), xi. 102–5; *woe unto all cooing ones who have not an elevation which is above their pity*, 105; Zarathustra, in poverty and frozen with the ice of knowledge, mocks at all pity, 213; *in indulging in pity lay my greatest danger*, 226; the soothsayer reappears to Zarathustra, and would seduce him to his last sin, 293; he encounters the “ugliest man” who declaims against, 322–6.
- its effect on a man of knowledge, xii. 100; the saint’s pity, 249; as regarded from the heights, 249.
- held in contempt by great minds, xiii. 8; the problem of, 8–9.
- as more dangerous than any vice, xiv. 46; the view of *objective* people, 96; Nietzsche’s personal feeling in the presence of, 204; on “his pity,” 293.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Pity, an analysis of, xvi. 131; the praxis of Nihilism, 132; nothing more unhealthy, in the midst of our unhealthy modernity, than Christian pity, 133.

— why reproached, xvii. 18; Zarathustra quoted on, 18.

Plank, the small dividing, simile of, 54–5.

Plans, on making, vii. 45.

Plastic artist, the, described and contrasted with the epic poet and the lyrict, i. 46; *the antithesis between, and music*, 121–8.

Plato, the typical Hellenic youth prostrate before the scene of the dying Socrates, i. 106; alluded to, 101.

— the perfect state of, ii. 17; his conception of Hellenic women, 21; the family and the perfect state, 22; and Aristotle's attack on Homer, 56; the emulation of, 59; as head of the many-sided philosophers, 82; notes on, 168.

— his *Phædrus* quoted, iii. 114.

— alluded to, iv. 151.

— and the teaching of children, v. 93; the basis of the new education and the new state, 93; Niebuhr and, 184; and the folly of fathers, 185; lost no dignity whilst a court philosopher, 187; alluded to, with Brutus, 200.

— his judgment that pity weakens the soul, vi. 68; his view of tragedy and the tragic poets, 191; the incarnate wish of, 240; a possible discovery of, 241; the old typical Socialist, 344; his ideal state, 345; quoted, 395; alluded to, 170.

— the period of his philosophy, vii. 136; his wide-drawn dialogues, 183; referred to in an estimate of

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Beethoven, 268 ; on the effects of abolition of property, 339 ; alluded to, 178, 302.

Plato, as all other philosophical architects, built in vain against morality, ix. 3 ; and the association of genius and sanity, 21 ; and the origin of action, 121 ; Thucydides and, 172 ; and actuality, 321 ; on dialectic, 335 ; as the philosophical thinker, e.g. the evil principle, 346 ; the psychological old age of, 369 ; what the Greeks derived from, 374 ; and the springs of happiness, 382 ; alluded to, 338, 347.

- his aim—the founding of a new religion, x. 182 ; the modesty which invented the word “philosopher,” 293 ; his ideomania, 305 ; his idealism, and its origin, 337.
- his invention of “pure spirit” and “the good in itself,” a dogmatist error, xii. 2 ; the effect of a struggle against Platonism, 3 ; his aristocratic mode of thought, and the imperatives of our naturalists, 21 ; his copy of Aristophanes found under the pillow of his death-bed, 42 ; the place of Socratism in the morality of, 110 ; and the relative authority of instinct and reason, 112.
- his contempt for pity, xiii. 8 ; not to be imagined as a married man, 135 ; his aversion to art, 199 ; alluded to, 177, 179, 215, 217.
- his arrogation to himself, as leader, of the right to lie, xiv. 120 ; his imitation of the Aryan scheme of community, 125 ; the taint of Jewish bigotry in, 165 ; reduced in Nietzsche’s books to a caricature, 299 ; how judged by Epicurus and others, 349 ; alluded to, 351, 359.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Plato, his estimate of the degree of reality, xv. 74 ; his indictment of Athens under Pericles recalled, 203 ; *Theages* quoted—an attitude of mind that must be reinstated in our midst, 365 ; comforting expedients of, 374 ; his estimate of man's power, 376.

— with Socrates, recognised as a decadent, xvi. 10 ; never doubted his right to falsehood, 49 ; his proposition that all beauty lures to procreation, 78 ; Nietzsche a sceptic regarding, 113 ; criticised, 114 ; truth, and the belief that a thing is true, 152 ; the "holy lie" not absent in, 214 ; alluded to, 24.

— the use he made of Socrates, as cypher for himself, the same as Nietzsche's use of Wagner and Schopenhauer in *Thoughts out of Season*, xvii. 81.

Pleasing, the desire of, vi. 379.

Pleasure, arises out of traditional custom and habit, vi. 95 ; social instinct a cause of, 96 ; the struggle for, 105 ; in nonsense, 191 ; the world ruled by nature through, 265.

— allied to good conscience, vii. 36 ; and the man of the antique world, 101.

— the most gratifying of all, ix. 305.

— *on the nature of pleasure and pain*, xv. 166–73.

Plutarch, on the conception of labour held by the nobly born youth of Greece, ii. 5.

— the works and heroes of, v. 57 ; the inspiring effect of reading, 116.

— now little read, vi. 258.

— his heroes, vii. 199.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Plutarch, his gloomy picture of a superstitious man in pagan times, ix. 79.

— the heroes of, and the Christian ideal, xiv. 180.

Poe, instanced as poet, viii. 76.

— alluded to, xii. 245.

Poet, the, the faculty of, i. 67.

— no longer a teacher, vii. 90 ; the mouthpiece of the gods, 93.

— and the bird Phoenix, ix. 393.

— the charm exercised by the imperfections of x. 110 ; and the liar, 200.

Poetry, and past and future generations, v. 90.

— thoughts in, vi. 180 ; *the revolution in*, brought about by the restrictions of the French dramatists, 199 *et seq.*

— and the baroque style, vii. 75 ; the greatest paradox in its history, 81.

— *the origin of*, x. 116-20 ; the warfare between prose and, 125.

Poets, the younger philologist as poetaster, iii. 77-8.

— as lighteners of life, vi. 155.

— of emotion, vii. 58 ; to the poets of great towns, 59 ; their real thoughts go about with a veil on, 249.

— Zarathustra's discourse entitled, xi. 151-5.

— and exploitation, xii. 99.

Poisons, on, vii. 33.

— isolated impulses operate as, x. 159.

Polis, the Greek, its constitution a Phœnician invention, viii. 160 ; the Spartan state, a caricature of, 161 ; Greek morality based on, not on religion, 165.

Politeness, the condition of, ix. 298.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Political economy, the Nihilistic trait in, xiv. 62.

Politics, the apparent weather makers of, vi. 325; new and old conceptions of government, 325; the propagandists—asking to be heard, 317–9; high politics and their detriments, 353.

— the love of King *versus* love of State, vii. 314.

— on the stimulants and food of, ix. 185; the sharpest spur towards high politics, 186.

— no longer the business of a gentleman, x. 72.

— the acquirement of single-willedness and the *compulsion* to great politics, xii. 146.

— Nihilistic traits of, xiv. 62; our more natural attitude toward, in the nineteenth century, 99.

— the value of the *opposition* in, xvi. 28; *my concept of freedom*, 94; a criticism of modernity in, 96; the question of the working man, 98; freedom, 99; a hint to Conservatives, 101.

Polybius, and active man in history, v. 17.

Polytheism, wherein lay the greatest utility of, x. 178; the prototype of free and many-sided thinking, 180.

Poor, the, their only poverty, x. 197.

Poor in spirit, the, the physician of, ix. 321.

Popularity, the depreciatory effect of the best things and conditions, x. 226–7.

Population, reason and the tree of mankind, vii. 289.

Port-Royal, essentials to the understanding of, xii. 106.

— the scholars of, xiv. 81.

Possession, when it becomes lord of the possessor, vii. 149.

— *various aspects of the thirst for*, xii. 115–7.

Postulates, the three, xiv. 320.

Poussin and the idyllic, vii. 346.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Poverty, nobility and the endurance of, ix. 203.

- on the motivation of, x. 55 ; the poor misunderstand voluntary poverty, 193.
- Zarathustra surveys his winter guest, from the sunny corner of his olive mount, xi. 209 ; *I am jealous of my poverty*, 210.

Power, alluded to, vii. 36.

- in high politics, ix. 186 ; Danaë and the god of gold, 209 ; wealth as a means of, 210 ; the subtlety of the feeling of, 240 ; the demon of, 248 ; and festive moods, 253 ; and our circumstances, 276 ; the feeling of, 283 ; the first effect of happiness, 286 ; the Greek estimate of, 287 ; the victory of the great man over, 379 ; the use made of, by the great man, 380.
- the theory of the sense of, x. 49 ; and proud natures, 51.
- Zarathustra—*I call its condescension beauty*, xi. 141 ; the passion for, placed in the scales, 229 ; defined and revalued, 230-1.
- *the acquirement of, by lying*, xiv. 120-5 ; the way that leads to, 252.
- on man's desire for, xv. 185 ; our impotence to, 186 ; concerning its Machiavellism, 220 ; the degrees of,—the man of will—desire—fate, 341 ; pleasure, happiness, and progress appear with, 403.
- surplus power the proof of power, xvi. pref.

Powerful, the, the injustice of, considered, vi. 86.

Practical, the dangerous distinction between the practical and the theoretical, xiv. 375-7.

Practical people, the dependence of, on the thinkers, ix. 351.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Praise, to one who is praised, vii. 161.
— effects of, ix. 358.
— disappointing, xii. 90; on rejoicing at, 93; its obtusiveness, 100; self-control in bestowing, 253.
— as a form of will to power, xv. 219.

Praise and blame, dependent on success or non-success, ix. 149.

Prayer, the sense in, rests on two hypotheses denied by Christianity, vii. 235.
— for whom its formula was devised, x. 171; the value of, 172.

Precedence, the intellectual order of, vii. 167.

Precepts, on the proof of, ix. 30; alluded to, 104.

Precocity, on, vii. 134; early merit, 139.

Predestination, the conception of the idea of, vii. 241.

Predisposition and argument, ix. 35.

Pregnancy, the sacred state of—ideal selfishness, ix. 383.

Prehistoric epoch, the, the character of mankind established in, ix. 26; the morality of, 27.

Presence, on the value of a noble, x. 77; lack of, in industrial employers, 78.

Present, the, its value, vi. 217.
— the soul of, and the older art, vii. 67.

Preservation, the utility of, as the motive force behind the development of the organs of knowledge, xv. 12.

Press, the, wherein the power of, consists, vi. 323.
— its untrustworthiness, vii. 154.
— the power of, opposed, xv. 206.

Presumption, the years of, vi. 380.
— on not being deceived by, ix. 375.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Pride, alluded to, vi. 174.

- perfect lovers and their different pride, ix. 300.
- the ancient savour of, unfamiliar to us, x. 55.
- Zarathustra more forbearing to the vain than to the proud, xi. 172.

Priest, the, as an actor, xiv. 117; his desire—that it should be understood that he is the highest type of man, 118; means thereto, 118–20; his attitude to sensuality contrasted with the religious rites of the Athenian women, 127.

- stands in the way of truth, xvi. 134; the concept “true and false” determined by the priest, 139; recognised for what he is—but tolerated, 177; science his only danger, 199.

Priest, the ascetic, regarding, xiii. 147; the value of life from his standpoint, 149; the incarnate wish for another existence, 154; belongs to the really great conservative and affirmative forces of life, 155; the predestined saviour, herdsman, and champion of the sick herd, 162; the object of his balsams, 164; is he really a physician? 168; his prescriptions for and organisation of the herd, 175; his guilty method—the producing of *emotional excess*, 177; his implicit belief in the utility and indispensability of his prescription—*emotional excess*, 182; the grand old wizard of “sin,” 183.

Priests, priestly natures as regarded by the people and by philosophers, x. 291–3; the practical destruction of, by Luther’s withdrawal of celibacy and auricular confession, 313.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Priests, *The Priests* (Zarathustra's discourse), xi. 105–8.
— the priestly caste and the concept, "clean and unclean," xiii. 26–9; the priestly and the knightly modes of valuation, 29.
— as becoming Chandala in our midst, xiv. 94; conditions of their existence, 119; and the doctrine of improvement in man, 317.
— on Jewish priestly agitators with their reward and punishment, xvi. 157; their falsification of history, 158; their rise to supremacy, 160; their supreme axiom, 161; Zarathustra quoted concerning, 209; and falsehoods perpetrated on principle, because they serve a purpose, 213; the right to lie, and to revelation, belongs to the type, 214.
— their yoke, and Nietzsche's life task, xvii. 93; their desire is precisely the degeneration of mankind, 94.

Princes as symbols, ix. 359.

Principles, regarding, vi. 355.
— the use made of, xii. 87.

Prisoners, the, the parable of, vii. 240.

Privation, advantage in, vii. 176.

Problems, on making them more complicated, vii. 356.

Proclus, his mysticism and Christianity, viii. 168.

Profession, the value of a, vi. 365.
— on the few men who have a capacity for their, viii. 109.

Profound, the, on, vii. 126.
— and the multitude, x. 190.

Progress, the possibility of, vi. 39; and reaction, 41.
— on leaders and forerunners, ix. 386.
— the aspect of the question of modern, xiv. 72; re-

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

tarding influences to, 72 ; the Chinaman as a more successful type of, than the tender son of culture, 73 ; the belief in, in higher and lower spheres, 93 ; and the hypothesis of Divine Providence, 199.

Progress, Rousseau and Napoleon compared, to illustrate Nietzsche's sense of, xvi. 108 ; a false idea today, 129.

Prohibition, the effect of, xv. 196.

Prometheus, the great philanthropist, i. 35 ; his exemplary love, 40.

— the dignity of his transgression, x. 175 ; and the relationship between science and religion, 234.

— a conquering and ruling barbarian, xv. 329.

Prometheus, the, of Æschylus as *the glory of activity*, i. 75—80 ; the origin of the myth of, 77.

Promiscuity, the banquet of the many, ix. 334.

Promise, the limits of, vi. 76.

Promises, the best way to make, ix. 284.

Pronunciation, misconceptions based on peculiarities in, ix. 260-1.

Propertius, as translator of Callimachus and Philetas, x. 115.

Property, on the squaring of, with justice, vii. 338.

Prophecy, the philological farce of the Old Testament, ix. 85 ; interpolated passages, 86.

Prophet, the, his saddest destiny, vii. 103.

— alluded to, xiv. 67.

Prose, critical allusions to German, vii. 244, 245.

— the masters of, almost always poets as well, x. 125 ; the conflict between poetry and, 126.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Prostitution, leasehold marriages as a counter-agent to, xv. 193.

Protective tariffs, the justification of, xv. 190.

Protestantism, a popular insurrection, x. 291.
— the decline of, xiv. 71.
— defined—the partial paralysis of Christianity and of reason, xvi. 135.

Provence, its climate, xvii. 33.

Providence, on the belief in a personal, x. 213; the gods of Epicurus, and the mean divinity of, 214.
— Divine, an argument against God, xvi. 207.

Prudence, as practised by *free spirits*, vi. 262.
— *Manly Prudence* (Zarathustra's discourse), xi. 171–5.
— valued on a distinct scale by resentful men and aristocratic races, xiii. 37; that of the lower orders which even insects possess, 47.

Prussia, and the principle of the Hegelian philosophy, iii. 87.

Psychological analysis of the Apostle Paul, ix. 66 *et seq.*; of pity, 141 *et seq.*; of sympathy, 150 *et seq.*; of Shakespeare, x. 131 *et seq.*

Psychological observation, the advantages of, vi. 53 *et seq.*; necessary to science, 58.

Psychologist, the, the danger of his being suffocated with sympathy, viii. 75.
— the pastime of, ix. 265.
— after the manner of, x. 3.
— his pre-ordained hunting domain, xii. 63; his difficulty in finding assistants, 63; new methods recommended to, 161–2; the study of the rule in its struggle with the exception recommended to, 162.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Psychologist, his dangers and his needs, xii. 244.
 — and the Pecksniffianism of the age, xiii. 178.
 — the born psychologist characterised, xvi. 65.
 — as revealed in Nietzsche's works, xvii. 64; *Beyond Good and Evil* quoted, to give some idea, 67.

Psychologists, the new tasks of, xii. 20; the classification of the instinct of self-preservation by, 20.
 — Nietzsche's wishes regarding those of England, xiii. 17.
 — to what extent they are corrupted by the moral idiosyncrasy, xiv. 347–9.
 — their error in regarding the indistinct idea as lower than the distinct, xv. 41.
 — a moral for, xvi. 64; the casuistry of a psychologist, 72.

Psychology, on primary and secondary natures, ix. 325; present-day security and the prospects of our becoming psychologists, 328; slow cures for illnesses of the soul, 329–30.

- as the morphology and evolution of the will to power, xii. 33; once more the path to the fundamental problems, 34; corresponding gradations of rank between psychic states and problems of philosophy, 156.
- the great crimes in, xiv. 243–5; on the turning of man's nature inwards, 299; concerning the psychology of philosophers, 343.
- facts on which the nature of, is determined, xv. 72; the unitary view of, 161–3; its taint of revenge accounted for, 212–4.
- the psychology of the artist, xvi. 65.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Psycho-motor relationship, xv. 253.

Public, the, the demands of, from tragedy, vi. 171; the artistic education of, 172.

Public education, vi. 335.

Public school, the, the importance of, iii. 46; the existing methods of, criticised, 47; three would-be aims of, compared, 47; its inability to inculcate severe and genuine culture, 60; hope for the future of, 67; the connection of, with State appointments, 86; true and reprehensible culture in, 92; its relationship with secondary schools, 97; the object of, 123; independence in, and some results, 124; freedom examined, 127; the modern student, 131.

Punishment, motives of, vi. 105.

- the arbitrary element in the award of, vii. 207–9; the two elements of revenge united in, 215.
- consequence as adjuvant cause, ix. 19; results of the misconception of, 19; regarding, 235.
- developed as a retaliation—never based on the responsibility of the evildoer, xiii. 69; the legitimate object of—to provide the promiser with a memory, 70; the compensation which results in a certain sensation of satisfaction to the creditor, 72; in the early stages of civilisation, 82; and later, 82; the self-destruction of justice, 83; grace, 84; the inveterate naïveté of moral genealogists, 89; its evolution, 90; its permanent and fluid elements, 92; a scheme of, which suggested itself to Nietzsche, 94; bad conscience and remorse rare among the victims of, 96; its tendency

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

PUNISHMENT—QUOTATION

to harden and benumb, 96 ; the views of Spinoza on, 97.

Punishment, should not be associated with contempt, xv. 197; in ancient times, 199; in modern society, 200.

Purists, the, alluded to, xvii. 79.

Puritanism, essentials to the understanding of, xii. 106–7.

Purity, the emasculated ogling and god-like masks of the pure and covetous ones, xi. 145–8.

— isolation induced by high instincts for, xii. 248.

— the law-book of Manu and, xvi. 215.

Pygmalion, alluded to, xiii. 131.

Pyrrho, as the fanatic of distrust, vii. 300.

— characterised and criticised, xiv. 360 ; with Epicurus —two forms of Greek decadence, 361.

Pythagoras, alluded to, i. 90.

— as a possible disciple of the Chinese, ii. 77.

— and the younger philologists, iii. 79.

— his theory of the heavenly bodies applied to history, v. 19 ; the golden hips of, 21.

— alluded to, vi. 240.

— his school at Croton, vii. 274.

— aimed at founding a new religion, x. 182 ; the modesty which invented the word “philosopher,” 293.

Pythagoreans, the, the example of, iii. 30.

Pythia, the, alluded to, i. 104.

— the power of woman to compensate the State, manifested in, ii. 25.

Quietists, the, Madame de Guyon and the French, ix. 191 ; their conception of duty, 281.

Quotation, on caution in the use of, vii. 251.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Rabble, The (Zarathustra's discourse), xi. 113–6.
 Race depression, causes of, xiii. 169.
 Race. *See under* "Ruling Race," "Species," and
 "Types."
 Races, the purification of, ix. 253.
 Racine, musically expressed by Mozart, vii. 88; alluded
 to, 91.
 — the art of, poured forth by Mozart, viii. 64.
 — Nietzsche's artistic taste defends, against Shakespeare,
 xvii. 38.
 Rahel, the element of Goethe in, xv. 271.
 Ramler, his reputation instanced, v. 90.
 Rancé, Schopenhauer's words on, v. 128.
 Rank, the problem of the gradations of, one for *free spirits*,
 vi. 11.
 — the means of elevating life—*and because it requireth
 elevation therefore doth it require steps*, xi. 119;
 *therefore a new nobility is needed which shall be
 adversary of all populace and potentate rule*,
 247.
 — the *historical sense* as the capacity for divining the
 order of the moral and social valuations, xii. 167;
 the distinction of, between man and man, and
 consequently between morality and morality,
 175; the instinct for, as a sign of high rank,
 237; reverence as a test of, 238; suffering as a
 test of, 247; the sign of, in nobility—"self-fer-
 verence," 256.
 — regarding, xiv. 31; the first step to, from the stand-
 point of health, 53; the class of men destined
 to, 53; the reversal of the order of, 94; Nietz-

*The volumes referred to under numbers are as follow:—I, Birth
 of Tragedy. II, Early Greek Philosophy. III, Future of Educa-
 tional Institutions. IV, Thoughts out of Season, i. V, Thoughts out
 of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-*

RANK—RAPHAEL

sche's declaration regarding the aims of his philosophy, 237.

Rank, *the order of*, (Pt. i. Bk. iv.) xv. 295–387; the doctrine of the order, 295–8; concerning the order, 316; in human values, 319.

— the order of, under which every healthy society falls, xvi. 217; the three classes or grades of, 218; the supreme law of life itself, 219; the social pyramid, 219; the three orders of—individual instruments, 264; Zarathustra rejoices that the time is ripe for an order of rank among individuals, 266; first principle of men of the highest, —*the renunciation of happiness and ease*, 267; two races ought to exist side by side, 270; the restoration of the order of, 281.

Ranke, the confessions of, alluded to, iv. 23.

— the cleverest of all clever opportunists, xiii. 180.

— alluded to as *my Thuringian brother*, xvii. 51.

Raphael, his *Transfiguration* described, i. 39.

— the apologists of the actual and, v. 73.

— the whole certain gospel in the gaze of his Madonnas, vi. 131; regarding, 165; his paintings, 199.

— on the Sistine Madonna of, vii. 234.

— the three classes into which he divided mankind, ix. 13; and Michelangelo, 366; Goethe and, 367.

— the cue taken from, x. 244.

— truly and modestly glorified only the values handed down to him, xiii. 216.

— without a certain overheating of the sexual system such a man is unthinkable, xv. 243; his place in art, 279; beside Dionysus, 419.

Human. ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Raphael, not a Christian, xvi. 67.
Rascality, and the conscience, ix. 297.
Rationalism, antiquity used as an ally by, viii. 135; classical philology the basis of the most shallow, 145; the kind of, sought by philologists, 151; the connection between humanism and religious rationalism, 175.
— rational thought defined, xv. 38.
Rationality, or irrationality, cannot stand as attributes of the universe, xvi. 247.
Reaction and progress, vi. 41.
Readers, the ideal reader, iii. 4.
— vanity of, vi. 180.
— of aphorisms, vii. 69; their insults, 69; the worst readers, 72.
— on good, and reading well, ix. 8.
— Nietzsche describes his *real predestined reader*, xvi. 125–6.
— the ideal reader according to Zarathustra, xvii. 62.
Reading, the art of, vi. 249.
— the ability to read aloud, vii. 253.
— on reading *The Dawn of Day*, ix. 325.
— *Reading and Writing* (Zarathustra's discourse), xi. 43–45.
— German methods of, xii. 203; ancient methods of, 204.
— as an art—r rumination a quality of, xiii. 13.
— the peerless art of reading well established in the ancient world, xvi. 224.
— as a means of physical and psychical recuperation, xvii. 36; excessive—cases of being *read to ruins at thirty*, 48; the necessity of experience to

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

thorough understanding, 57; of Nietzsche's books, 61.

Reality, the ennobling of, vi. 192.

- the woers of, vii. 13; the so-called real reality, 27; regarding, 62; the use of words and, 185.
- the present inclination to take delight in, ix. 240; on doing honour to, 321.
- a criticism addressed to realists, x. 95; on names and things, 96.
- the revolt of the stronger and livelier thinkers from the ideas of modern, xii. 14–6.
- criticised, xv. 15; the attitude of the artist towards, 74.

Reason, daily festivals in honour of, vii. 96; the world not an abstract essence of, 184; as applied to population theories, 289.

- our only happiness lies in, viii. 184.
- the birth of, ix. 129.
- explosive natures not to be won over by, x. 76.
- the relative authority of instinct and, xii. 111.
- the attainment of, by the aid of memory, xiii. 68.
- as belonging to fiction, xv. 11; the psychological origin of our belief in, 16; *the origin of logic and reason*, 26–37.
- Socrates and reason at any price, xvi. 15; *Reason in Philosophy*, (Chap. iii.) 17–23; the cause of our falsifying the evidence of the senses, 18; the destructive influence of the “immortality” lie, 185.

Reasoning, on bad habits of, vi. 45; the art of, 249.

Reasons, and their unreason, ix. 287.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Reasons, the mode of asking for, x. 197.
 Reciprocity, a piece of egregious vulgarity, xv. 345.
 Recitative, opinions of the inventors of, i. 144.
 — once dry, now moist, vii. 268.
 Reciter, the, in society, vi. 278.
 Recluse, the, reasons for retirement, vii. 313.
 — his works, xii. 257 ; his verdict on philosophy, 257.
 Recoaro, the spring of 1881 spent there by Nietzsche and Peter Gast, xvii. 97.
 Recreation, Nietzsche's recreations, xvii. 41 ; the instinct of self-preservation dominant in the choice of, 46 ; its inconceivable importance, 52.
 Recrimination, concerning, vii. 38.
 Redemption, the Christian need of—a psychological explanation, vi. 132 *et seq.*
 — (Zarathustra's discourse), xi. 165–71 ; *to redeem what is past, and to transform every “It was” into “Thus would I have it!” that only do I call redemption*, 168.
 — not regarded as attainable by means of virtue, by Buddhism or Christianity, xiii. 172.
 Rée (Dr. Paul), quoted, vi. 57 ; alluded to, 55.
 — his work, *The Origin of the Moral Emotions*, and its effect upon Nietzsche, xiii. 5 ; critically alluded to, 10.
 — the use made of his name in *Human, all-too-Human*, xvii. 90.
 Reflection, need for—sometimes necessary to remain stationary, vii. 145.
 — of providing halls and extended places for, x. 217.
 Reformation, the, in Germany and the Italian Renais-

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

sance, vi. 220–1; the means used to promote the opinions of, 400.

Reformation and the conception of antiquity, viii. 134.

- why it originated in Germany, x. 182; the success of Luther in the north of Europe, 183; *the peasant revolt of the spirit*, 311–4.
- as a wild and plebeian counterpart of the Italian Renaissance, xiv. 75.
- alluded to, xvii. 124.

Reformations, their failure to produce more than limited or sectarian effects, x. 182.

Refractoriness, where approved of by the good teacher, vii. 134.

Regensburg, the tragi-comedy of the disputation at, vii. 121–3.

Relationship between friends, the dangers of too intimate, vi. 312.

Religion, the manner of the death of a, i. 84.

- philosophy as a substitute for, vi. 42; and suicide, 85; the truth in, 113; its *sensus allegoricus*, 114; the conflict between science and, 115–6; its origin in the imagination and ideas of magic, 117; change of front, 126; the painful consequences of, 131; the higher order of, referred to an exhortation to *free spirits*, 265; *the interests of, and the interests of government, go hand-in-hand*, 337–43.
- and the salvation of the individual, viii. 110; again, 114; the Greek cultus of, 163; the highest images of, 165; Greek morality not based on,

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

165 ; as a narcotic, 176 ; the, of Nietzsche—*love beyond ourselves*, 187.

Religion, the superfluous cruelty and torment brought about by its invention and use of sin, ix. 57 ; traits in every, pointing to young and immature intellectuality, 91.

— the religious man an exception in every religion, x. 172 ; the metaphysical requirement and the origin of, 184 ; the origin of religions, 294 ; the psychological qualities of a founder of, 295.

— the preachers of indifference—*thou shalt not crave*, xi. 251 ; Zarathustra taunts the world-wearied ones with their lusts, which after all bind them to earth, 252.

— *The Religious Mood*, (Chap. iii.) xii. 63–84 ; the selecting and disciplining influence of, in the hands of the philosopher, 79 ; for the strong, an additional means of overcoming resistance, 80 ; for the unique natures, a means of securing immunity from political agitation, 80 ; for the majority of men, a means of elevation, 81 ; counter-reckoning against, when it fails to operate as a disciplinary medium and wishes to become the final end, 82–4.

— its inter-relation with the ideas “ought” and “duty,” xiii. 108.

— *Criticism of*, (Second Book) xiv. 113–209 ; *concerning the origin of*, (Pt. i. Bk. ii.) 113–32 ; *rudimentary psychology of the religious man*, 115–20 ; *the criticism of the “holy lie”*, 120–3 ; *of the Law-Book of Manu*, 123–5 ; *on moralities and religions*,

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

125–8; *the psychology of the Nihilistic religions, Christianity and Buddhism*, 129–32; concerning the history of Christianity, (Pt. ii. Bk. ii.) 132–79; *the psychology of the Apostle Paul*, 140–4; *the Christian Judaic life*, 144–7; *the reaction of paltry people*, 147–9; concerning the psychological problem of Christianity, 149; the pretence of youthfulness, 150; transvalued and replaced by the doctrine of the *Eternal Recurrence*, 381.

Religion, a decadent human institution, xv. 239; in music, 275.

— when a form of gratitude, xvi. 143; the decline in religious belief, 250; Nietzsche's doctrine enunciated, 251; the best ballast—is this such a deed as *I am prepared to perform an incalculable number of times?* 252; the effects of repetition, 252; reincarnation, timelessness, and immediate rebirth are compatible, 253; the thought of eternity, 254; leading tendencies of the *Eternal Recurrence*, 254; the overwhelming nature of the thought of *Eternal Recurrence*, 255; for the mightiest thought many millenniums may be necessary, 256.

— Nietzsche not a founder of, xvii. 131; a matter for the mob, 131.

Religions, the belief in revelation and the formation of, ix. 63.

— affirmative and negative, of the Semitic order, xiv. 126.

Religious cult, the, its origin, vi. 117; its object—to impose a law on nature, 119; likewise based on nobler representations, 121.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Religious instinct, the, though in vigorous growth rejects the theistic satisfaction with profound distrust, xii. 72.

Religious Life, the (a series of aphorisms), vi. 111–51; the double fight against evil, 111; the truth in religion, 113; the origin of the religious cult, 117; to be religious with advantage, 124; and the feelings, 130; the painful consequences of religion, 131; the Christian need of redemption, 132; Christian asceticism and holiness, 138 *et seq.*

— the sort of idleness necessary to, xii. 75; the effects of modern laboriousness upon, 76; scholarly tolerance for, 77.

Religious neurosis, its dangerous prescriptions—solitude, fasting, and sexual abstinence, xii. 66; the Salvation Army as the latest result of, 67.

Remembrance, the relation of, to life and happiness, v. 6; happiness possible without, 7; on feeling historically, 9.

Remorse, rejected by the thinker, x. 78.

— *against, and its purely psychical treatment*, xiv. 190–4.

Renaissance, the, the cultured man of, and Greek art, i. 148.

— in Italy, state instinct of the men of, ii. 11.

— its culture raised on the shoulders of one hundred men, v. 19; the road travelled by the Italians, 25.

— the music and architecture of, vi. 198; the golden age of the last thousand years, 221; alluded to, 41.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Renaissance, and the conception of antiquity, viii. 134; the worship of the ancients and, 176; the spirit of emulation, 179.

- the Italian style of, xiv. 65; what it proves, 74; the Reformation as a wild and plebeian counterpart of, 75.
- the inability of modern man to stand the prevailing conditions of, xvi. 91; the last great age, 93; Goethe's attempted ascent to the naturalness of, 109; defined—the transvaluation of Christian values, 228; the splendour of its attack, 228; its destruction by a vindictive monk—Luther, 229.
- alluded to, xvii. 124.

Renan, his religious sensitiveness, xii. 68; quoted, 69.

- alluded to, xiii. 204.
- criticised, xvi. 61; and the evolution of the concept God, 144; his monstrous ideas regarding the heroism and genius of Jesus, 164; his treatment of Jesus, 168.

Renunciation, the danger of, vii. 161; invests us with youthful pride, 176.

- the *vita contemplativa* and, ix. 318.
- and the happiness of rediscovery, x. 188; the pledge of—*Excelsior!* 220; possibilities of, 221.
- the first principle of men of the highest rank—the renunciation of happiness and ease, xvi. 266-7.

Repentance, never to be allowed free play, vii. 355.

Repose, the seekers of, x. 188.

Reputation, a bad conscience easier to get on with than a bad, x. 87; the significance attached to one's having a fixed reputation, 231.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Research, “hunting,” ix. 299.

Resentment, the resentful man as opposed to the aristocrat, xiii. 36; the aristocratic inability to hold, 37; the real “love of one’s enemies,” 38; not the basis of justice, 84; Dühring refuted, 85.

- early Christian methods of, xvi. 182.
- the psychology of, xvii. 21.

Reserve, on lack of, x. 201.

Resignation, what it is, ix. 356.

Resistance, surprise at, ix. 319.

Responsibility, the history of the origin of, xiii. 63; the proud knowledge of the privilege in man—conscience, 65.

Retrospect, on pathos and, x. 246.

Revelation, the formation of religions and the belief in, ix. 63.

Revenge, the wish for, and the wish to take, vi. 76; coarser natures revel in ideas of, 78.

- difficulty in defining the word, vii. 211; the elements of, 212; punishment the end of, 212–5; most terrible when identified with equity, 316; the contempt of, an exquisite form of, 321.
- and magnanimity, x. 86; on capacity for, 102.
- the bridge to Zarathustra’s highest hope—*the redemption of man from revenge*, xi. 117; the spirit of—suffering and penalty, 169; the dialogue of the kings—*no longer known*, 296 *et seq.*
- not the basis of justice, xiii. 84; Dühring refuted, 85.
- the instinct of, underlying the actions of the decadents, xv. 209–14.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Revenge, Paul the greatest of all the Apostles of, xvi. 193 ;
 the concealed lust of, as becoming the master
 of the culture of the ancient world, 225 ;
 Christianity the one great instinct of, 231.

Reverence, for them that know, vii. 333.

— *noble origin to be inferred where there is a delight in,*
xii. 237–9.

— as the supreme test of honesty, xiv. 378.

Revolution, and change, ix. 363.

— Zarathustra's account of his interview with the fire-
 dog, xi. 157.

— as a show word, xiv. 68.

— made Napoleon possible, xv. 314.

Revolutionists, on dangerous revolutionary spirits, vi.
 329.

Revue des Deux Mondes, article by Taine quoted, xv. 397.

Reward, motives of, vi. 105.

— and punishment, vii. 44.

— Zarathustra and the virtuous who seek payment for
 their virtue, xi. 109.

Reward and punishment, the determination of action by,
 xv. 195 ; two things that stand or fall together,
 196.

Reynard the fox, the New Testament as reminiscent of
 his methods, xiv. 173.

Rhythm, the beautifying effect of, vi. 157.

— introduced into speech, x. 117 ; as a means to con-
 strain the gods, 117 ; the origin of, in music, 118 ;
 nothing *more serviceable* to the superstitious
 ancients than, 119 ; preference for metrical form
 in our own time, 120.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Rich, the, the actual valuers, the artists, the glorifiers of the good and the beautiful, x. 120-1.

Rich and poor as signs that life shall again and again surpass itself, xi. 119.

Riches, *our rich people—they are the poorest*, xiv. 57.

— the essence of the desire for, xv. 353.

Richter (Jean Paul) quoted, ii. 111.

— Nietzsche's judgment of, vii. 247.

— his estimate of the Germans, xii. 197.

Riehl, his music for the home, iv. 25 ; again, 38.

Riemann, his services to rhythmics, viii. 33.

Rienzi, the characters in Wagner's, iv. 110.

Right, the, on being in, from time to time, vii. 142.

Rights, the origin of, vii. 217 ; non-assertion of, 319.

— on the natural history of our duty and our, ix. 110.

— descended into claims, x. 191.

— no such thing as the right to live—to work—to be happy, xv. 208.

Ring of the Nibelung, The, characters of Wotan and Brunhilde, iv. 110 ; the most moral music where Brunhilde is awakened, 110 ; the composition of, 165 ; a huge system of thought, 173 ; the hero of, 201 ; its plot, 202 ; alluded to, 179.

— instanced, viii. 6 ; its history, 9.

Ritschl, the only genial scholar ever met by Nietzsche, xvii. 51 ; quoted, 59-60.

Ritter, the works of, v. 190.

Robespierre, the moral fanaticism of, as affecting Kant, ix. 5

— as fanatic, xvi. 211.

Rogue, an innocent, vii. 45.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Roland (Madame), alluded to, xii. 184.

Rôle, on selecting and acting a, x. 302 ; the European as stage player, 303 ; the problem of the actor of a rôle, 318.

Roman Catholic Church, the, the results of its influences, vi. 130.

Roman Catholicism, its inheritance from the profound Orient, x. 291.

— the attachment of the Latin races to, xii. 68.

Romans, two ways of women sinning mortally, according to the ancient, x. 80.

— the, as a fructifying nation, xii. 206.

— a nation stronger and more aristocratic than ever existed, xiii. 54.

— Nietzsche's indebtedness to, xvi. 113 ; their organisation could stand bad emperors, but not the Christians, 222 ; their culture, science, art, and the destruction of the whole, 224-5.

Romanticism, Nietzsche defends himself against, i. 12-5.

— the revivers of the past, ix. 165.

— *former misunderstanding and new views concerning*, x. 331-5.

— the music of, xii. 201.

— regarding, xiv. 67 ; as the counterstroke of the eighteenth century, 79 ; the pre-eminence of music in the romanticists, 1830-40, 88 ; German music and the age of, 89.

— false accentuation in, xv. 266 ; the question and the artist, 279 ; its opposite, 280 ; against the romanticism of great passion, 283.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Romanticists, the, mummary in, xiv. 67 ; those whose faith has gone to pot, 68.

Rome, her Dionysian festivals, i. 29–30.
— the Christian revenge on, ix. 72.
— the greatest fight there ever has been—Rome against Judæa, Judæa against Rome, xiii. 54.
— Nietzsche's dislike of the city, xvii. 103; *The Night Song* composed in, 104.

Rossini, the eighteenth century sang itself out in Beethoven and, vii. 88.
— his overflowing spirits, viii. 46 ; and the eighteenth century, 64.
— his contempt for librettos, x. 113.
— Nietzsche's predilection for, xvii. 45.

Rousseau, his *Emile* quoted, i. 36.
— and David Strauss, iv. 81.
— the men of,—the threatening force of humanity, v. 139.
— a superstition of, alluded to, vi. 334 ; the example of how to use one's weakness, 389.
— the phantom formed by his writings, vii. 307 ; the danger of enlightenment, 310 ; alluded to, 178.
— the moral tarantula, and Kant, ix. 5 ; and the alternatives concerning our civilisation, 167 ; his magnanimity, 327 ; and Diderot, 348 ; the nature of, instanced, 364 ; alluded to, 338.
— the *Confessions* of, alluded to, x. 125.
— alluded to, xii. 201.
— the eighteenth century of, xiv. 58 ; and the liberation of women, 76 ; feminism and the reign of feeling, 77 ; as a symptom of self-contempt and of inflamed vanity, 82 ; criticised and compared with

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Voltaire, 82-5 ; his use of the phrase—"away from idylls and operas," 96 ; the struggle between him and Voltaire, 101 ; alluded to, 74, 100, 306.

Rousseau, his anathemas against the society of Voltaire recalled, xv. 203 ; the surpassing of his "man of nature" in the nineteenth century, 396.

— among *my impossible people*, xvi. 60 ; alluded to in critique of Sainte-Beuve, 61 ; his influence on George Sand, 64 ; compared with Napoleon to illustrate Nietzsche's sense of progress, 108 ; as fanatic, 211.

Rubens painted according to his patrons' vague conception of taste—not to his own measure of beauty, xiii. 220.

— an apotheosis artist, xv. 280 ; instanced, 281.

Rule, the, and the exception, ix. 319.

Rulers, Zarathustra longeth for,—*the best shall rule, the best also willeth to rule*, xi. 256-7.

— the training of, xvi. 272.

Ruling class, the, its corruption, has brought ruling into evil odour, xv. 205.

Ruling classes, the degeneration of the ruler and the ruling classes the cause of all the great disorders in history, xv. 312.

Ruling instinct, the, interpretations of the world as symptoms of, xv. 150.

Ruling race, the, time to set about rearing—thoroughly, artificially, and conscientiously—a type that shall establish the virtues of democracy, xv. 360 ; *the ruling of the earth*, 361-6.

Ruling types, the shepherd as opposed to the "lord," xv. 330.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Russia, emigration of the intelligence from, vii. 314.
— the power of will as conserved in, xii. 146.
— its songs, xvi. 4 ; the only great nation to-day, 96 ;
 the most valuable material of, to be found in
 Siberia, 104 ; Dostoevsky's testimony, 104.

Russian, the, and the imitation of foreign culture, iii. 67.

Sacrifice, regarding, vii. 30.
— and knowledge, ix. 52 ; the morality of victims, 226 ;
 its morality, 231.
— *he who is a firstling is ever sacrificed*, xi. 244 ; *The Honey Sacrifice* (Zarathustra's discourse), 287–91.
— as the essence of Christian faith, xii. 65 ; *three rounds in the ladder of* : of human beings—of natural
 instincts—of God Himself, 73 ; not a disinterested action, 164.

Saga, the Icelandic, and master morality, viii. 49.

Sage, the, giving himself out to be a fool, vii. 130 ; the
 monotone of, 352 ; his affability, 360.
— the inhumanity of, ix. 333.
— as astronomer, xii. 86.
— Nietzsche's happy conviction that the sage is once
 more possible in Europe, xv. 382.
— first ideas of the decadence of, xvi. 9.

Saint, the, the visions, terrors, torpors, and ecstasies
 of, vi. 128–9 ; his aids, 142 ; *imaginings*, 143
 et seq. ; condition of soul, 147 ; *the belief in*, 149
 et seq.
— Zarathustra and the saint in the forest, xi. 4–6.
— his strength of will, the object of reverence, xii. 70 ;
 the will to power in, 71.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Saint, the, regarding, xiv. 67 ; *criticised*, 282–90 ; as the most powerful type of man, 290.

Sainte-Beuve, an observation of, quoted, vii. 258.

— alluded to, xii. 68.

— instanced, xiv. 342.

— criticised, xvi. 61.

Saint-Evremond, Homer and the *historical sense* unintelligible to, xii. 168.

Saint-Francis. *See* “Francis of Assisi.”

St. Moritz, Nietzsche's summer there in 1879, xvii. 10.

Saint-Paul. *See* “Paul, the Apostle.”

Saint-Simon, as fanatic, xvi. 211.

Sallust, Nietzsche's model, xvii. 31 ; his early indebtedness to, 112.

Salome (Miss Lou), her *Hymn to Life*, xvii. 98 ; Nietzsche's musical setting, 209–14.

Salvation, two psychological realities out of which the doctrine has grown, xvi. 165–6.

Salvation Army, the, the result of the latest display of religious neurosis, xii. 67 ; a reasonable admission regarding, 211.

Sanctification, as a weapon to fight race depression, xiii. 170 ; the relief found by *sportsmen* of saintliness, 171.

Sand (George), alluded to, xii. 184.

— again, xiv. 58.

— *lactea ubertas*, xvi. 60 ; *Lettres d'un voyageur*, and their authoress criticised, 64.

Sand (Ludwig), his knowledge of the Germans, xii. 197.

Sankhyam, among Indians, Jesus would have used the ideas of, xvi. 169.

Human, ii. VII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Satyr, the, the significance of, in Greek tragedy, i. 63 *et seq.*
Säume, an allusion to his poem *Der Wilde*, vii. 364.
— his *Die Gesänge*, and the significance of song and singing, xvi. 4.

Savant, the, less common characteristics of: firstly, v. 167 ; to twelfthly, 171 ; the servant of truth, 172.
— why they are nobler than artists, vii. 106; their morals, 110 ; the great danger of, 281.

Saviour, The. See under "Jesus."

Saviour, the, remains an individual, viii. 114.

Saviours, Zarathustra and the defects of *those rapturous blusterers*, xi. 107–8.

Savonarola, his influence over the Florentines, v. 67.
— his judgment of Florence recalled, xv. 203.
— as fanatic, xvi. 211.

Scandinavians, the, the gods of, ix. 136.

Scepticism, the conjectural victory of, vi. 36.
— the sceptical type of contemplation and examination, viii. 112.
— hazardous enterprises and, as extinct, ix. 164 ; the emerging from, 337.
— and the testing of truth, x. 87 ; greater in women who have become old than in men, 100 ; the first appearance of, 155 ; ultimate : truth, irrefutable error, 208.
— modern scepticism anti-Christian, but by no means anti-religious, xii. 72 ; as a soporific to pessimism, 143 ; defined, 144 ; the disguises for decked-out scepticism, 145 ; prospects of a stronger type of, 147 ; the scepticism of daring manliness, 148 ; the German form of, 148.

The volumes referred to under numbers are as follow :—I, *Birth of Tragedy*. II, *Early Greek Philosophy*. III, *Future of Educational Institutions*. IV, *Thoughts out of Season*, i. V, *Thoughts out of Season*, ii. VI, *Human, all-too-Human*, i. VII, *Human, all-too-*

Scepticism, as a result of decadence, xiv. 34.
 — strength and freedom proceed from, xvi. 209 ; convictions as means, 210.

Sceptics, the, in relation to morality, vii. 42.
 — a tranquil answer to, ix. 128.
 — the strange piety of French sceptics of Celtic origin, xii. 68 ; the sceptic as a lover of repose, 143.

Schelling, his teaching, and Wagner, viii. 31.
 — and culture in Germany, ix. 188.
 — alluded to, xii. 17 ; quoted on Locke, 210.
 — alluded to, xvii. 126.

Schematisation, as required by our practical needs, xv. 29 ; rational thought and, 38.

Schenkendorf (Max von), note, xvi. 99.

Schiller, his *Hymn to Joy* quoted, i. 28 ; his introduction of the term *naïve*, 36 ; his poetic procedure and musical mood, 44 ; and the Greek chorus, 59 ; concerning, 64 ; and the tendency of opera, 147 ; his efforts to bring about an alliance between German and Greek culture, 153 *et seq.* ; the theatre in the time of, 172.
 — his poem to *Joy*, and Beethoven's ninth symphony, ii. 38.
 — the noble fighter—Goethe's epilogue to *The Bell* quoted, iii. 11 ; pupils of public schools learn to speak of, superciliously, 51 ; the standard of culture established by, 60 ; the education of, 105 ; the beauty and divinity of, destroyed by barbarism, 107 ; his age and the demand for culture, 114 ; *The Robbers* referred to, 137 ; and

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

the German student, 140 ; his attitude towards philologists, 149 ; and the question of Homer's personality, 151.

Schiller, as criticised by Gervinus, iv. 33 ; the shattering of, by the "philistines," 35 ; his characters, 110 ; his dramas, 149 ; quoted, 198.

- and history, v. 16 ; an allusion to an epigram of, 40 ; quoted on history, 52 ; the demand for lectures on, 199.
- regarding, vi. 177 ; and modern poetry, 200.
- quoted, vii. 57 ; again, 68 ; his influence on the German stage, 85–6 ; his affectation of scientific method, 256 ; fallen from the hands of young men into those of boys, 259 ; alluded to, 124, 308.
- quoted, viii. 90 ; alluded to, 8, 24.
- and culture in Germany, ix. 188.
- *the veiled image of Sais* alluded to, x. 9 ; again, 95.
- alluded to, xii. 201.
- his *William Tell*, xiii. 128.
- alluded to, xiv. 278.
- the moral trumpeter, xvi. 60 ; on speaking of him as the equal of Goethe, 73 ; note regarding, 197.

Schlegel (A. W.), his view of the Greek chorus, i. 57 ; alluded to, 65.

Schleiermacher and David Strauss, iv. 46.

- a phrase of, alluded to, v. 78.
- his theology, vi. 132.
- alluded to, vii. 308.
- and culture in Germany, ix. 188.
- alluded to, xvii. 126.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Schmidt (Julian), as literary historian, iii. 60.

Scholar, the, his exploitation in the service of science, iii. 39 ; results of, 40.

— and the increase of what is interesting, vi. 235.

— *The Land of Culture* (Zarathustra's discourse), xi. 142–5.

— his disdainful attitude to philosophy, xii. 134 ; the effects of degenerate philosophers on young scholars, 135 ; an analysis of the type, 138 ; dangerous, in that he labours instinctively for the destruction of the exceptional man, 139 ; *as the objective man, analysed*, 140–2.

— his merely saying "yes" and "no" to what he needs, xvii. 48.

Scholars (Zarathustra's discourse), xi. 149–51.

Scholars, their ignorance concerning diet, xii. 42 ; *We Scholars*, (Chap. vi.) 133–57.

School, the, the most important of the tasks of, vi. 245 ; the undervalued effect of public-school teaching, 246.

— *the functions of*, vii. 152–4.

Schools, primary and secondary, iii. 96–7.

Schopenhauer, regarding, i. 9 ; views on tragedy, 11 ; and the criterion of philosophical ability, 23 ; quoted, 25 ; and the nature of song, 48 ; *The World as Will and Idea* quoted with regard to music, 121–2 ; again, 123–6 ; the victory he gained over the optimism hidden in logic, 139 ; the victory for German philosophy made possible by, 152 ; compared to a Dürerian knight—*there is not his equal*, 156 ; his parable of the porcupines referred to, 172.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Schopenhauer, quoted with regard to words and music, ii. 29; *the relation of his philosophy to German culture*, 65–9; on time, 99; on action, 100; on change, 102; on teleology, 159; alluded to, 79, 110.

- his influence, iii. 94; also note, 94.
- how spoken of by David Strauss, iv. 19; Strauss quoted on, 43; Strauss's refutation of, quoted and examined, 46; as alluded to by Strauss, 55; on style, 85; translating him into Latin, an agreeable exercise, 93; on language and style, 93; his relationship with Empedocles, 122.
- his republic of geniuses, v. 81; *Schopenhauer as Educator* (an essay), 103 *et seq.*; the needs and desires that led Nietzsche to his writings, 108; the ready trust inspired in Nietzsche by, 114; his style, 115; his characteristic of honesty, 115; his joy, *that really makes others joyful*, 116; his ideal, 119; the neglect suffered by, 121; the danger of isolation, 122; the next danger—*doubt*, 123; the third danger—*religion*, 126–7; scars and victory, 128; the three dangers reviewed, 129; and the problems of existence, 130; the knowledge of our time made possible through, 133; the man of Schopenhauer and humanity, 139; characteristics of the man of, 142; the highest man may aspire to—the heroic life, 143; the heroic man, 146; his educative ideal, 147; its proof, 148; in the whirlpool of life, 151; *the deliverers*—philosophers, artists, and saints, 152; questions regarding his ideal answered, 153; the provision required for philosophers of the type of, 176;

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

nature's powers and, 178 ; as a means to help nature, 179 ; *his advantages*: the character of his father, 181 ; not having been educated as a professor, 182 ; the man of one task—one meaning, 183 ; on applying his eternal theories to temporary events, 186 ; and university philosophy, 191 ; his estimate of Indian philosophy, 198.

Schopenhauer, his doctrine dominated by *metaphysical requirement*, vi. 41-2 ; his theories of *intelligible freedom of the will* criticised, 60 ; on malicious joy, 102 ; his religious-moral interpretations of men, 114 ; *Schopenhauer as Educator* quoted, 234 ; and the art of reasoning rightly, 250 ; alluded to, 36, 98, 220.

- Nietzsche's early attitude towards, vii. 2 ; criticised, 14 ; quoted and criticised, 29 ; above the heads of Germans, 86 ; and genius, 99 ; the period of his philosophy, 136 ; his ideas on the pregnancy of women criticised, 197 ; occasional dry-as-dust elements of, 302-3 ; alluded to, 178.
- and Wagner, viii. 10 ; and the dishonesty of the age of Hegel and Schelling, 31 ; first interpretations of, by Nietzsche, 65 ; with Wagner among Nietzsche's antipodes, 66 ; at home in France, 68 ; Nietzsche's conception of his loftiest duty towards, 101 ; the appearance of, a great event in philosophy, 120 ; and the system of education, which does not enable him to be understood, 136 ; on genius, 157 ; on the Greeks, 158 ; again, 159 ; his greatest thought, 187.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Schopenhauer, the sufferings of humanity taken seriously by, ix. 56; and moral realism, 122; the Christian ideal and, 139; and Kant's teaching, 141; his theories regarding pity, 143; concerning sympathy, 153; and Kant, 154; on unconditional homage to, 169; and culture in Germany, 189; and German philosophy, 199; quoted, 221; his magnanimity, 327; and dialectic, 336; psychologically criticised with reference to the soul, 338; his nature instanced, 364; and tyrannical domination in philosophy, 378; alluded to, 64, 193, 347.

- his loquacity, x. 130; *the followers of*, 132–7; his assumption regarding volition, 170; propositions set against those of, 171; estimate of German non-Christian qualifications, 181; *his position as a national or universal philosopher considered*, 307–10; as Romanticist, 333.
- *The Soothsayer* (Zarathustra's discourse), xi. 160; the soothsayer reappears to Zarathustra on the mountain heights, 292; interrupts the greeting between Zarathustra and his guests, 347; worships the ass, 383.
- his religious interrogation, xii. 67; his *Basis of Morality* quoted, 105; his pessimism questioned, 105; and English stultification, 210; at home in the France of intellect, 214; as a master of new modes of speech, 218–9.
- referred to, by Nietzsche, as his great teacher, xiii. 7; the influence his philosophy had over Wagner, 128; his use of the Kantian treat-

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

ment of the ascetic problem, 130; and the working of the æsthetic contemplation, 131; *The World as Will and Idea* quoted, 132; and Stendhal's definition of the "beautiful," 133; personal and typical characteristics of, 133; treated sexuality as his personal enemy, 134; not to be imagined as a married man 135; the case of, and the æsthetic state, 141; his autobiographical papers said to have been destroyed by Dr. Gwinner, his executor, 179; alluded to, 221, 224.

Schopenhauer, to what extent his Nihilism results from the ideal of Christian theism, xiv. 17; pity—the chief virtue proclaimed by, recognised as more dangerous than a vice, 46; and Pascal, 69; as an Epigone, 69; his fundamental misunderstanding of the "Will," 70; the attempt to regard him as mentally unsound, 70; as representing animalism and the reign of the passions, 77; instanced, 221; *his doctrine of intellectuality characterised*, 303-5; as a precursor of Nietzsche, 382; alluded to, 74, 76, 78, 79, 329, 333, 337.

- his conception of the "Will" an empty word, xv. 165; the treatment he desired for rascallions, 201; his pessimism, 202; his velleities in music, 272; his views on the "tragic" criticised, 286; and Nietzsche towards 1876—their opposite needs, 390; his fights against the eighteenth century, 397; a modern Pascal, 397.
- his formulation of morality, xvi. 31; *The World as Will and Idea* quoted, 40; *criticised—a case of the first rank for the psychologist*, 77-9; his morality

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

of "pity," 92 ; his ideas on Greek tragedy, 120 ; his attitude towards pity, 132 ; alluded to, 55, 73, 90.

Schopenhauer, Nietzsche on his first studies in, in 1865, xvii. 30 ; as a type in the essay *Schopenhauer as Educator*—or in other words Nietzsche, 76 ; Plato made use of Socrates in the same way, *i.e.* as cipher for himself, 81 ; alluded to, 126.

Schubert, an estimate of his works, vii. 269.

Schumann, *the stripling*, a criticism, vii. 271.

- the use he made of art, viii. 149.
- his romanticism, xii. 202 ; as a *German* event in music, 202.
- the romanticist ingredients of, xiv. 89.
- his *Manfred*, xvii. 40.

Schütz (Heinrich), the elements of Goethe in, xv. 271.

- a German of a strong race now extinct, xvii. 45 ; alluded to, 123.

Science, as questionable, i. 3 ; theoretical, of Socrates, 114–5 ; the wreck of its optimism, 118 ; its Socratic origin and immediate consequences on art, 131.

- the constructor of ideas, ii. 187.
- the specialist in, iii. 39.
- the average scientific type, iv. 60 ; and culture, 61 ; its place in the Straussian "new belief," 71.
- as ruling life, v. 60 ; its progress, 63 ; the popularising of, 64 ; its antagonism to art and to religion, 95 ; the relation of, to wisdom, 166 ; and the university philosopher, 191–2.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Science, the separation of philosophy from, vi. 19 ; the conflict between religion and, 116 ; the promise of, 129 ; regarding, 178 ; the future of, 232 ; action and not knowledge as exercised by, 236 ; its youthful charm, 236.

- its coming into the world, vii. 48 ; *books of*, 52-4 ; the moment before the solution of a problem, 105 ; the keen air of, 106 ; why savants are nobler than artists, 106 ; mixed feelings towards, 134 ; its abhorrence of similes and images, 266 ; men of science as distinct from philosophers of science, 278 ; the great danger of savants, 281.
- on the training of young men for, viii. 130 ; the advancement of, at the expense of man, 182 ; women as possible scientific workers, 182.
- and the juggler as its counterpart, ix. 12 ; the conception of space and, 13 ; self-knowledge and, 53 ; distrust awakened by, 73 ; on apparent toleration of, 251 ; truth and consolation, 308 ; the embellishment of, 311 ; the investigator and attempter in, 314 ; the temptations of knowledge, 323 ; its task, 378.
- the ultimate question for, x. 44 ; the goal of, 48 ; three errors that have favoured, 75 ; our astonishment at its stability, 82 ; as the exactest possible humanising of things, 158 ; the limits of scientific thinking, 159 ; on future co-operation between art, wisdom, and, 159 ; the fundamental fact on which rests the goodwill towards, 165 ; Pope Leo x.'s panegyric on, 166 ; the severity of its atmosphere, 227 ; those whose

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

atmosphere it is, x. 228 ; the forerunners of : the sorcerers, alchemists, and others, 233 ; religion regarded as a prelude to, 234 ; *and the basis of convictions*, 277–9 ; as prejudice, 338 ; on scientific interpretations of the world, 339.

Science, Zarathustra's discourse entitled, xi. 369–72.

- how it ranks with philosophy, xii. 133 ; its proposal to lay down rules for philosophy, 134 ; degenerate philosophers and the honest scientific man, 135 ; its present flourishing condition, 136.
- as the counterpart of the ascetic ideal, xiii. 191 ; the shallowness of modern trumpeters of, 192 ; as a hiding-place for every kind of cowardice, 193 ; does not exist without its “hypotheses,” 196 ; does not create values, 198 ; rests on the same basis as the ascetic ideal, 199 ; the meaning of, 200 ; preface to *The Birth of Tragedy* referred to, 200.
- the influence exercised by decadence over, xiv. 44 ; what is proved by, as it is practised to-day, 61 ; the nihilistic trait of, 61 ; as a disciplinary measure or as an instinct, 362 ; Socrates and Morality—their hostility to, 366.
- *The Will to Power in Science*, (Pt. i. Bk. iii.) xv. 3–108 ; *the method of investigation*, 3–4 ; its accepted reduction to the world of appearance, 82–7 ; *science* (§ m), 99–108 ; the first principle of scientific work, 100 ; the tendency and aim of the development of, 104 ; recapitulation, 107.
- and the evidence of the senses, xvi. 19 ; and the German University, 52 ; its re-intellectualising

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

SCIENTIFIC—SELF-ASSURANCE

influence, 53 ; faith and, 196 ; God's panic over, 197 ; the Bible story of the creation, 198 ; the danger of the priest, 199 ; its lack of a goal, 260.

Scientific method, the outcome of the war between convictions, vi. 401.

Scientific spirit, the, partially but not wholly powerful, vi. 18 ; cautious forbearance inculcated by, 399 lack of, among clever people, 402.

— as a show word, xiv. 67 ; the humbug of, 341.

Scott, alluded to with Homer, viii. 120.

— alluded to, xiv. 67.

— his thirteenth-century Englishmen, xv. 269.

Scriptures, the holy, the discovery of, xvi. 159.

Sculpture, and the baroque style, vii. 75.

Sea, the, the desire to live near and to have secrets in common with, x. 203.

Secessions, regarding, vii. 169.

Sectarians, the unscrupulousness of, xvi. 168.

Sects, the weak, ix. 270.

Sedentary life, a real sin against the Holy Spirit, xvii. 32.

Seeing, on learning to see—the first preparatory school-ing of intellectuality, xvi. 57.

Self, will a self, so you may become a self, vii. 168.

— the, its relation to the ego, the sense, and the spirit, xi. 36 ; *that your very self be in your action—let that be your formula of virtue*, 112.

— the morphology of the feelings of, xv. 217.

Self-annihilation, as a weapon to fight race depression, xiii. 170.

Self-assurance, and belief in one's self, x. 220.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Self-concealment, a means to, xii. 100.
Self-control, methods of combating vehement cravings and impulses, ix. 106 ; motives for, 107.
— the sensitiveness against all natural impulses induced by a too rigid, x. 239.
Self-criticism, an attempt at, i. 1–15.
Self-defence, the morality of, vi. 104.
Self-elevation, evil influences to be met by, x. 249.
Self-examination, the art of, x. 109–10.
Self-justification, an attitude towards, ix. 335.
Self-knowledge, how to surprise one's self, vii. 352.
— “know thyself”—the whole of science, ix. 53 ; the incomplete conception of the instincts constituting individuality, 124 ; wherein we know ourselves, 225.
— and mental perspective, x. 54 ; the lack of, 259.
— the oracle of, xii. 87 ; predetermined convictions as steps to, 181–2 ; distrust regarding, 252.
— *we are unknown—ourselves to ourselves*, xiii. 1.
Self-love, as taught by Zarathustra—*he who wisheth to become light and be as a bird must love himself*, xi. 235.
Self-observation, the lack of—*everyone is farthest from himself*, x. 259.
Self-renunciation, the self-renouncer, x. 69.
Self-sacrifice, regarding, vi. 390.
— the value of, ix. 292.
Self-stupefaction, the varieties of, xiv. 24 ; results of, 25.
Self-surpassing (Zarathustra's discourse), xi. 134–8.
Self-teaching, and self-discovery, vii. 325.
Selfishness, on true and ideal, ix. 384–5.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

SELFISHNESS—SENSUALITY

Selfishness, the two kinds of, xi. 86 ; placed in the scales by Zarathustra, 229 ; defined and revalued, 232.

- a criticism of, xv. 217.
- how the value of, may be determined, xvi. 85.
- how one becomes what one is, xvii. 48.

Selflessness, a defect in personality—*of no value either in heaven or earth*, x. 280.

Semblance, on the prejudice that truth is worth more than, xii. 50.

Semitic order, the, on affirmative and negative religions of, xiv. 126.

Seneca, a saying of, revised to form a confession of faith, iii. 170.

- now little read, vi. 258.
- his scholarly praise of philosophy repugnant to Nietzsche, xiv. 337.
- the Toreador of Virtue, xvi. 60.

Senses, the, the vicariousness of, x. 200.

- as the source of good, xii. 95 ; as cautious organs of knowledge, 113 ; and the emotions, 113 ; and unconscious self-deception, 114.
- the fear of, and the power to resist, xv. 221 ; their spiritualisation and multiplication, 262 ; the belief in, and acceptance of their logical conclusions, 414.
- the injustice done to, by modern philosophers, xvi. 17 ; Heraclitus, an exception, 18 ; scientific triumphs founded on the evidence of, 19.

Sensuality, the degree of a man's, xii. 87 ; its effect on love, 93.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Sensuality, its various disguises, xv. 248 ; idealism in love and in art, 248.
 — the spiritualisation of, called love, xvi. 28.

Sentiments, the worth of, xii. 86.

Seriousness, the prejudice connecting all thinking with, x. 252.

Sermon on the Mount, the, the whole moral of, vi. 140.
 — Zarathustra's encounter with the preacher of, (*The Voluntary Beggar*) xi. 327.

Serpent, "serpent's tooth," vii. 31.
 — the parable of the, which had crept into the shepherd's throat, xi. 192.

Servet, the burning of, by Calvin, vi. 100.

Service, the subtlety of serving, ix. 261.
 — *Out of Service* (Zarathustra's discourse), xi. 314–20.

Servitude, as the final worth of many, xi. 71.

Seume. *See* "Säume."

Seven Seals, *The* (Zarathustra's discourse), xi. 280–4.

Seven Wise Men, the, the maxims of, vii. 112.

Sévigné (Madame de), ix. 190.

Sewers of the soul, vii. 222.

Sex, the symbol of, as the most venerated symbol of Greek antiquity, xvi. 119.

Sexes, the, the law of, x. 102 ; the psychic entanglement experienced by young wives, 104.
 — the antagonism between (*old and young women*), xi. 74–7 ; how Zarathustra would have man and woman to be, 257 ; the love of the, 272 ; again, 273.
 — love as the moral hatred of, xvii. 65.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Sexual abstinence, as a prescription of religious neurosis,
xii. 66.

Sexual domain, the, on raising and lowering in, vii. 13–6.

Sexual life, all depreciation of, an essential crime against
life, xvii. 66.

Sexual love, the poisoners of the natural spirit of, xvii. 66.

Sexual relationship, in bourgeois marriages, xv. 191; as
a symbol merely to all true lovers, 191; marriage
as understood by the *real* old nobility, 192.

— *See also under “Marriage.”*

Sexuality, in the “Dionysian” and “Apollonian” states,
xv. 241; the display of one sex before the other,
242; as belonging to the oldest festal joys, 243;
preponderates in budding artists, 243.

— made impure by Christianity, xvi. 119.

Shadow, The (Zarathustra’s discourse), xi. 332–6.

Shakespeare, his *Hamlet*, i. 129; Gervinus’ interpretation
of, 171; as a topic of conversation, 173.

— the best reader of Montaigne, iv. 118.

— Grillparzer’s reference to, quoted, v. 36; Goethe
quoted on, 43; quoted, 87.

— his *Othello* referred to, vi. 77; the religious uncon-
cern of, 128; as too serious to be effective, 176–
7; Lessing on, 200; alluded to as *the great bar-
barian*, 201; Byron’s criticism of, 203; Goethe
and, 203; alluded to, 165.

— compared with Sophocles, vii. 81.

— Wagner’s presentation of, false, viii. 91.

— the courage of, as revealed in his sonnets, ix. 77;
on the morality of his plays, 237; instanced,
380.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful
Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII,
Genealogy of Morals. XIV, *Will to Power*, i. XV, *Will to Power*,
ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Shakespeare, the honour of the man proved by his belief in the lofty morality of his character of Brutus, x. 131.

- the *historical sense* and the case of, xii. 168–9 ; what the attitude of Æschylus might have been towards, 168.
- his character of Sir Christopher alluded to, xiii. 169 ; again, 171.
- the morality of, provided that he really was Lord Bacon, xv. 282 ; the German discovery of, 283 ; as highest man, with mighty but subdued instincts, 370 ; beside Dionysus, 419.
- Nietzsche's bitterness against his wild genius, xvii. 38 ; Nietzsche's highest formula of—*he conceived the type of Cæsar*, 40 ; no more heartrending reading than, 40 ; Bacon as the originator, 40 ; the Baconian hypothesis, 41 ; could not have breathed Zarathustra's atmosphere, 106.

Shame, where feelings of, occur, ii. 6.

- the refinement of, vi. 87 ; aroused by mystery, 99.
- engendered by favour, vii. 232 ; state of, habitual, 232.
- man's shame *before man*, xiii. 75.

Shelley, could never have lived in England, v. 120.

- alluded to, xii. 201.
- his anarchical pessimism, xv. 400.

Shepherd, the, *belongs to the herd*, xv. 316.

Show words, what they conceal, xiv. 67 ; stand for something quite different to what they mean, 68.

Shyness, regarding, vii. 42.

Siberia, the convicts of, Dostoiewsky's testimony regarding, xvi. 104.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Sick, the, as the great danger to man, xiii. 157 ; the loathsome species amongst them who represent themselves as beautiful souls, 159 ; the sick woman, 159 ; the prevention of them making the healthy sick—that should be our aim, 160 ; the necessity of doctors and nurses who are themselves sick, 161-2 ; the ascetic priest as their predestined saviour, 162.

Sick man, the, a moral for doctors, xvi. 88-90.

Sickliness, the uses of, vii. 166.

— *the sickly* are the great danger to man—not the evil—not the beasts of prey, xiii. 157 ; the ambition of *the sickly* to represent righteousness, love, wisdom, superiority, 158.

— as a result of decadence, xiv. 34.

Siegfried, the conception of a man who had discovered his youthfulness but late in life, iv. 108 ; the story of the coming of, 202 ; his free and fearless example, 203 ; alluded to, 171.

— the character of, viii. 10 ; Wagner and the problem of, 29.

Siegfried Idyll, the, alluded to, xvii. 45.

Sight, Immaculate Perception (Zarathustra's discourse), xi. 145-8.

Sign, The (Zarathustra's discourse), xi. 398-402.

Silence, where required, vii. 20.

— Nature's great, ix. 307.

— so difficult, xi. 104.

Silenus, the story of his capture by Midas, i. 34 ; alluded to, 181.

Sils-Maria, xvii. 120.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Similes, abhorred by science, vii. 266.

Simonides, alluded to, ii. 59.

- his advice to his countrymen, vi. 159.
- an epigram of, vii. 112.
- and the life of the Greeks, viii. 166.

Simple life, the, its requirements to-day, vii. 294.

Simplicity, *not the first nor the last thing in point of time*, vii. 115–7.

Simultaneous, the, the superstition regarding, vi. 235.

Sin, the idea of, brought in by Christianity, vii. 237.

- the saints' humanity, ix. 83; Christianity's declaration that doubt is, 89.
- the Jewish origin of, x. 174; repentance for, 174; the Greek conception of the dignity of transgression, 175.
- the most perilous and fatal masterpiece of religious interpretation, xiii. 183; the ascetic priest as the grand old wizard of, 184.
- why invented, xvi. 200; the cancer germ of—the Church the first to enrich mankind with this misery, 230.
- the concept of, not even real, xvii. 52; invented to confuse and muddle our instincts, 142.

Sincerity, everything that makes for a step towards true culture, v. 100; the heroism of, 145.

Sinfulness, as merely the interpretation of a physiological discomfort, xiii. 166.

Sirius, and the spider—*the eternal return*, xvi. 248.

Slave, the, ancient pride and its view of, x. 55.

Slave class, the, a necessity to Alexandrine culture, i. 138.

Slave morality, *versus* master morality, xiii. 34.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

SLAVE MORALITY—SOCIAL SYSTEM

Slave morality, as the root of all evil, xv. 309.

Slavery, the cruel-sounding truth concerning, stated and examined, ii. 7 ; if Greeks perished through, we may perish through lack of, 9.

— on slaves and labourers, vi. 330.

— the abolition of slavery as a show word, xiv. 68 ; its abolition alluded to, 255 ; the metamorphoses of, 289.

— the, of to-day, xv. 207.

— alluded to, xvii. 127.

Slaves, the, the Orient and the revolt of, xii. 65 ; scepticism with regard to suffering as the cause of their revolt, 66.

Sleep, the remedy, ix. 292.

— the wise man's discourse on sleep and virtue, xi. 28–31.

Sloth, the tendency to, among nations, v. 103.

Smug ones, the, the rise of, iv. 16 ; their aims and influence among the Culture-philistines, 17.

Sobriety, two kinds of, vii. 158.

Sociability, he who is capable of, has hundreds of "friends," but probably not one friend, xv. 352 ; the essence of our gardens and palaces, 353.

Social body, the, on the study of, vii. 341.

Social class system, the, the demands of envy in, vii. 210.

Social instinct, the, as a cause of and yielder of pleasure, vi. 96.

Social intercourse, the "Anchorite" speaks regarding, x. 323 ; once again, 324.

Social order, the transitory nature of our, vi. 321.

Social system, the, man as a unit in, ix. 169 ; the impossible position of the workmen as a class, 216.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Socialism, the social question referred to, iii. 37.

- the illogical desires of, vi. 218 ; culture and caste, 319 ; a question of power, not of right, 322 ; the decoy-cry of parties, 326 ; possession and justice, 327 ; the delusion of subversive doctrines, 334 ; the despotism of, 343 ; the place given by, to inertia and envy, 352.
- its cause and its only remedy, vii. 145 ; makes welcome enemies of dynastic governments, 149 ; the victory of democracy, 343.
- the common ground of the principles of, ix. 139 ; its ideals, 140 ; the chief moral current of our time, 140.
- the absence of superior presence and, x. 78 ; the watchword of, 304.
- Zarathustra's analysis of the mental attitude toward, xi. 116–20 ; *he who is of the populace wisheth to live gratuitously*, 243.
- as the price paid for having been Christians two thousand years, xiv. 25 ; theorists of, and the life of societies, 33 ; as a result of decadence, 35 ; the logical conclusion of “modern ideas” and their latent anarchy, 102 ; the ideal of, 275.
- *Nietzsche's opposition to*, xv. 206–9 ; as an agitatory measure of individualism, 227.
- the Chandala apostles who undermine working-men's feelings, xvi. 220 ; and the ephemeral individual, 251.

Socialists, the source of their wrath, ii. 7.

- from whence recruited, ix. 183 ; as possible makers of laws, 183.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Socialists withheld from bringing about Chinese conditions, x. 67.

- *The Tarantulas*—Zarathustra's analysis of their mental attitude, xi. 116–20; the advocates of the *vox populi, vox Dei*, 121; the famous wise ones—the savants of the people, 122.
- the name *free spirit* abused by, xii. 58; their aims, 59; in reality, at one with the Anarchists, 127; their belief in the community as *deliverer*, in the herd, and therefore in themselves, 128.
- their concept of the highest society, xiv. 43; their cries a result of inadequate culture, 298.

Society, the interdependence of the units of, viii. 116.

- and men whose lives have been failures, ix. 225.
- *the characteristics of corruption in*, x. 62–6; on playing a rôle artistically in, 302; the paralysing of the great architects of, 304; the problem of the actor in, 319.
- the belittling virtues of modern, satirised by Zarathustra, xi. 205; human society—*an attempt that seeketh the ruler*, 259; the dialogue between the two kings on *our gilded, false, over-rouged populace called "good society,"* 297.
- the art of adapting oneself in, xii. 254; renders us commonplace, 255.
- our *haute volée* as more natural (nineteenth century), xiv. 98; transvalued and replaced, 381.
- *the will to power as exemplified in*, (Pt. iii. Bk. iii.) xv. 183–238; *Society and the State*, 183–214; decadent, when its instincts make it give up war and renounce conquest, 189; as the trustee of life, should restrict propagation and where neces-

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

sary actually prevent procreation, 194 ; on what is spoken of as the “profound injustice” of the social arrangement—the *atonement for all sin*, 209–14 ; the process of levelling down should not be arrested, 328.

Society, the order of rank under which every healthy society falls, xvi. 217 ; *its three grades*, 218 ; the social pyramid, 219.

Society, Man in (aphorisms on conduct), vi. 268–94.

Sociology, none of us are any longer material for, x. 304.

- the influence exercised by decadence on, xiv. 44 ; the herd instinct the only one known to our sociology, 45 ; transvalued, 381.
- Nietzsche’s objection to English and French, xvi. 93.

Socrates, the death of tragedy due to, i. 2 ; his influence, through Euripides, on Greek tragedy, 95 *et seq.* ; the close connection between him and Euripides, 102–4 ; the *Daimonion* of—a key to the character of his trial and death, 105 ; *the dying Socrates* becoming the new ideal for Greek youths, 106 ; *his attitude to and influence on Greek tragedy and on art*, 107–13 ; the effects of his influence upon art, 113 ; the type of theoretical man assigned to, 114 ; *the dying Socrates*, 116 ; the turning-point and vortex of so-called universal history, 117 ; the archetype of the theoretical optimist, 117 *et seq.* ; at the head of the opposition to the tragic conception of things, 120 ; the conflict between the tragic and the theoretic view of things, 131 ; the archetype of science and Alexandrine culture, 137.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Socrates, of the company of the idealised philosophers,
 ii. 79.

- could not live in modern times, v. 173; sacrificed
 to the anger of the Fathers, 185; alluded to,
 47.
- the *Daimonion* of, vi. 129; and Xantippe, 314;
 alluded to, 241, 283, 316.
- the death of, vii. 49; attacked the neglect of the
 human, 187; the real religious task of, 234;
 the simplest and most enduring of interpretative
 sages, 241; a future for his philosophy, 242.
- the daring individual, viii. 119; instanced, 161; what
 we have in, 168; alluded to, 91.
- and knowledge concerning action, ix. 121; the re-
 ception of an axiom of, 202; and the discovery
 of "cause and effect," 375.
- regarding, x. 73; the last words of, 75.
- and the relative authority of instinct and reason, xii.
 111; the famous serpent of (good and evil),
 126; alluded to, 3, 87.
- married himself just to prove that a married philo-
 sopher belongs to comedy, xiii. 135.
- the meaning of his reaction, xiv. 350; characterised
 351; the problem of, 353; solution and criti-
 cism, 355.
- *The Problem of*, (Chap. ii.) xvi. 9–16; his origin, 10;
 his physiognomy, 11; his demon, 11; his
 equation—reason, virtue, happiness, 12; dia-
 lectics, 12; methods, 13; self-mastery, 14;
 faith in reason, 15; the formula of degeneration,
 16; alluded to, 149.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Socrates, the presentation of, in *The Birth of Tragedy*, xvii.
— 70; alluded to, 10.

Socratic schools, the, vi. 19.
— from whence proceeded the struggle against, xiv.
— 364.

Solitude, the compensation of the solitary, vii. 295.
— made desirable by petty vengeful people, ix. 274; on living and believing apart, 275; and renunciation, 318; and education, 319; society and, 335; the perspectives of, 341; and the springs of thought, 344; the evil man as still more evil in, 348.

— echoes in, x. 192; the lament spoken by the Wanderer from the seventh solitude, 241; the invention of the godless, 328.

— *the escape from the flies of the market-place*, xi. 57–61; *the way of the creating one*, 70–4; *the stillest hour*, 175–9; Zarathustra—one thing is forsakenness—another matter is loneliness, 223.

— as a prescription of religious neurosis, xii. 66; the striver after great things is acquainted with, 249.

— Nietzsche's need of, xvii. 25; its seven skins, 105.

Solon, his aversion to tyranny, vi. 240.
— not a partisan—quoted, vii. 144.
— and assumed insanity, ix. 21.

Song, the nature of, i. 48.

Songs of Zarathustra, *the night song*, xi. 124–6; *the dance song*, 126–30; *the grave song*, 130–4; *the second dance song*, 275–80; *the song of melancholy*, 363–8; *the drunken song*, 388–98.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Songs, the signification of a people's—*evil men have no songs*, xvi. 4.

Soothsayer, *The* (Zarathustra's discourse), xi. 160–5.

Sophists, the, characterised, xiv. 345; their approximation to morality, 348; as nothing more or less than realists, 349.

Sophocleanism, vii. 359.

Sophocles, the chorus of, i. 56; the *Oedipus*, 73–5; his perplexity with regard to the chorus, 111; his *Oedipus at Colonus*, 135; alluded to, 90, 91, 100.

— as taught in public schools, iii. 61; the younger philologists and the *Oedipus*, 79.

— the *Ajax* referred to, vi. 77.

— compared with Shakespeare, vii. 81; and the German stage, 87; alluded to, 91.

— alluded to, ix. 173, 238.

— the art of talking arrived at by, x. 113; alluded to, 53.

Sorrow, its relation to knowledge, vi. 112.

Soul, the, so-called, ix. 268; states of, (curious saints), 295.

— on distress of, x. 84; the remedy for distress, 85; the experience of glance and glow and dawn of day in, 221; the changing garb of the soul, and the uses of criticism, 240–1.

— its contempt for the body, xi. 7; its relation to the body, 35; the loftiest soul and the parasites, 255; Zarathustra's song to his soul—the great longing, 271–5; he speaks to his heart, in falling asleep, 336–40.

— the legitimate rights of certain conceptions of, in science, xii. 20; the discipline exercised by the will over the social structure of, 28.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Soul, the, the health of, and its dependence upon bodily health, xiv. 96.
 — as belonging to fiction, xv. 11 ; from the military school of the soul, 410.
 — the concept *not even real*, xvii. 52 ; invented in order to throw contempt on the body, 142.

Soul, greatness of, nothing romantic about,—nothing whatever amiable either, xv. 379 ; should not be separated from intellectual greatness, 380.

Soul, peace of the, a few cases of suggested, xvi. 29.

South, the, Nietzsche's love for, xii. 216 ; its influence on music, 217.
 — the rediscovery of, in one's self, xv. 419.
 — its music, Nietzsche's predilection for, xvii. 45.

Sovereignty, the mark of, in things great and small, vii. 158.

Space, absolute, as the basis of force, xv. 53.

Spain, the destruction of the wonderful Moorish world of Spanish culture by the Christians, xvi. 226.

Sparta, the Lycurgean constitution of, ii. 16.

Spartans, the, the recreations of, viii. 161.

Species, consciousness as the genius of the species, x. 296–300.
 — the origin of, and the establishment of types in the long struggle with “unfavourable” conditions, xii. 234–7.
 — on rearing and taming, xiv. 319.
 — the relation of, to the *Ego*, xv. 154 ; the concept “species” and logical appearance, 35–7 ; the preservation of, 61–2.
 — See also under “Anthropology” and “Darwinism.”

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

SPEECH—SPINOZA

Speech, gesture and, vi. 193–5.

— the object of, vii. 57; on the salt of, 60.

— of freedom of, ix. 285.

— our real experiences are not at all garrulous, xvi. 81.

Spencer (Herbert), the dream of, regarding the reconciliation between Egoism and Altruism, x. 338.

— as a type of English mediocrity, xii. 212.

— his similar conception of the “good” and the “useful,” xiii. 22; his definition of life, 92; Huxley’s reproach to, 92.

— as a decadent in biology, xiv. 45; his tea grocer’s philosophy characterised, 305; the *Ethics* alluded to, 341.

— two quotations from, as suitable for inscription over the porch of a modern lunatic asylum, xv. 51; the industrial masses as tea grocers *à la Spencer*, 330; anglo-angelic-back-parlour-smugness *à la Spencer*, 357.

— a decadent, xvi. 94.

— his ideal, xvii. 136.

Spielhagen, the novels of, and the public-school boy, iii. 62.

Spinoza, the most upright of sages, vi. 347; alluded to, 161.

— alluded to, vii. 178.

— and the springs of happiness, ix. 382; alluded to, 338, 347.

— on knowledge, x. 257; instanced, 290; his idealism, 337; alluded to, 76.

— the masquerade of, xii. 10; his doctrine of the destruction of the emotions, 119.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Spinoza, his contempt for pity, xiii. 8 ; his views concerning punishment, 97 ; not to be imagined as a married man, 135 ; alluded to, 73, 98.

- the affirmative position won by, xiv. 49 ; as treated by Goethe and Hegel, 80 ; alluded to, 329.
- alluded to, xv. 77.
- as one of Zarathustra's predecessors, xvi. 273.

Spir, his *Thinking and Reality* quoted against Kant, ii. 141.

Spirit, the, *the three metamorphoses of*: the camel, xi. 25 ; the lion, 26 ; the child, 27 ; the ego, the self, the sense, and the spirit, 36 ; defined as *life which itself cutteth into life*, 122 ; Zarathustra—*ye know only the sparks of the spirit; but ye do not see the anvil which it is and the cruelty of its hammer*, 123 ; the spiritually conscientious one, 304 ; *The Magician*—Zarathustra's encounter with the representative of the penitent in spirit, 306–14 ; the spiritually conscientious one speaks, 369.

- its imperious will, xii. 178 ; other propensities of, 179 ; tendencies of, 180.
- the concept of, invented to throw contempt on the body, xvii. 142.

Spirituality, the possessor of a lofty, and the mere moral man, xii. 162 ; lofty spirituality defined, 163.

Spitteler (Karl), his account of Nietzsche's works in the *Bund*, xvii. 56.

Staël (Madame de), a remark on women made by Napoleon to, quoted, xii. 184 ; alluded to, 184.

Stage, the morality of, ix. 238.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

State, the, the slavish behaviour of, whilst eschewing the word slave, ii. 3 ; the forging by nature of the cruel tool of, 10 ; monuments of its origin, 11 ; the mysterious connection between art and, 12 ; dangerous atrophies discernible in the political sphere, 13 ; war the remedy, 15.

- the culture State, iii. 85 ; the public services and the public schools, 86 ; and Hegelian philosophy, 87 ; the feeling of the profound Greek towards, 88 ; as a guiding star to culture, 90.
- founded upon music, iv. 137.
- history and the governing of, v. 17 ; the doctrine that the service of, is the highest end of man examined, 135 ; the self-interest of, and culture, 161 ; its concern with truth and philosophy, 196 ; philosophy become superfluous to, 197 ; in comparison with the life of philosophy on earth, 199.
- *A Glance at the State* (a series of aphorisms), vi. 317–54 ; the development of the mind feared by, 345.
- on the economy of the intellect at the disposal of, ix. 181 ; as a production of anarchists, 183.
- its cold lie—*I am the people*, xi. 54 ; as devised for the superfluous ones, 55 ; where the slow suicide of all is called life, 55 ; where it ceaseth—the rainbow and the bridges of the superman, 57.
- the origin of, xiii. 103 ; the theory that makes it begin with a contract, disposed of, 103.
- its need of a super-moral state of mind, xv. 345.

State ownership of property, alluded to, vii. 339.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Statesman, the, as best *in the prince's service*, vi. 322 ; the helmsman of public passions, 328.

— *Greatness and Strength in* (an overheard dialogue), xii. 193.

— his shameless toleration of Christianity, xvi. 177.

Stein (Heinrich von), pupil and follower of Nietzsche, xvii. 17 ; a complaint of, with reference to Zarathustra and Nietzsche's reply, 56.

Steinbach, Goethe before the monument to, v. 25.

Stendhal, quoted, vii. 325.

— imperfectly understood by the French, x. 129.

— on a feature of the portrait of the free-spirited philosopher, xii. 54 ; *a master of new modes of speech*, 218.

— his definition of the "beautiful" compared with that of Kant, xiii. 131 ; and with Schopenhauer's æsthetic, 133 ; alluded to, 224.

— quoted, xiv. 88.

— his *Life of Napoleon* alluded to, xv. 52 ; favourable to a reasonable mode of life, 259.

— Nietzsche on his happy discovery of Stendhal and Dostoiewsky, xvi. 104.

— to Nietzsche, quite priceless, xvii. 39 ; his best æsthetic joke, 39 ; a maxim of, put into practice by Nietzsche in attacking Strauss—*one should make one's entrance into society by means of a duel*, 79 ; alluded to, 128.

Sterility as a result of decadence, xiv. 34.

Sterne, *a criticism of*, vii. 60-2.

Stifter, his *St. Martin's Summer*, vii. 250.

— signs of strength in, xv. 402.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Stillest hours, the greatest events are not our noisiest but our, xi. 158.

Stoic, the, his bearing in misfortune, ii. 191.

— the method of, contrasted with those of the Epicurean, x. 239.

— defined—an Arabian sheik wrapped in Greek togas and notions, xiv. 160.

— traces of the doctrine of *Eternal Recurrence* in, xvii.

73.

Stoicism, essentials to the understanding of, xii. 106.

Stone, on turning to, ix. 367.

Stowe (Harriet Beecher), and the slaves, xiv. 76.

Strauss (David), and the philosophy of Schopenhauer, iv.

19; *the old faith and the new*—Strauss the confessor, 22; the believer proud of his belief, 24; the would-be religious founder, 25; on enthusiasts and the control of reason, 27; *three questions put to*, and the answer to the first proceeded with, 28; the heaven of the new believer, 29; on our great poets and musicians, 31; his warmth towards Lessing suspected, 34; his attitude towards Haydn and Beethoven travestied, 37; the pretentiousness of, 39; the answer to the first question summarised, 41; *the second question* proceeded with, 42; his refutation of Schopenhauer quoted, 46; the quality of his courage, 49; examined and criticised on morality, 52; in the rôle of metaphysical architect, 56; the features in the book of, detested by Nietzsche, 58; *the third question* put to, dealt with, 59; his success as a pocket oracle, 59;

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

his lack of original thought, iv. 63 ; the theological and literary aspects of the Straussian book, 66 ; the classical prose-writer, the logician, the literary designer, discussed, 69 ; the "all" of, 72 ; his light equipment, 75 ; the summer pavilion of his dreams, 77 ; the Voltaire-Lessing secret, 79 ; the genial master and his antics, 81 ; the value set on, as a writer and stylist, 84 ; his liberal tribute to modern metaphor, 89 ; examples of his didactic and scholarly style, 90 ; his solecisms and strained metaphors, 91 ; his style will not stand the test of translation into Latin, 93.

Strauss, alluded to, v. 78.

- a reference by Nietzsche to his early essay on, vii. 1.
- his courage on paper, xv. 276.
- the degeneration of, through beer, xvi. 52 ; Nietzsche's early relish for his example of excellent fooling, 163.
- Nietzsche on his attack, xvii. 24 ; success of the essay on, 77.

Strength, the evil of, ix. 291.

- popular morality separates strength from the expression of strength, xiii. 45 ; the belief—that the strong has the option of being weak, and the bird of prey of being a lamb, 46.
- the measure of, xiv. 17 ; wherein lies the strength of a character, 37 ; the repose of, 39 ; the experience of intoxication and, 41 ; signs of increasing strength, 91-109 ; first principle of, 91 ; and weakness—the problem of the nineteenth cen-

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

STRENGTH—STUPIDITY

tury, 92; general survey, 92; a sign of, 101; the favourable chance to-day for the possessor of a strong will, 105; the conditions of all, 109; as disposed of under religious influences, 116; as treated by Christian moral quackery, 204–5.

Strength, the sensation of, xv. 136; there is but one form of, 260; *strongest natures and personalities should be sought in the lowest ranks and dregs of society*, 321; to feel one's self stronger, 338; methods conducive to,—deciding slowly and holding firm to a decision once made, 339; one's modesty, the thing represented of most, 340; self-respect, 340; the means by which a strong species maintains itself, 341; on warlike and peaceful people, 342; to what extent ought one to unfetter one's terrible qualities, 349; the strength of the nineteenth century, 394; *concerning the pessimism of*, 398–400.

— means of, xvi. 2.

Strong, The, and the Weak, (Sec. ii. Pt. i. Bk. iv.) xv.
298–350.

Student, the modern, iii. 131; a metaphysical picture of this *guilty innocent*, 132.

Students, their need of *real* educational institutions, iii. 135; the German Students' Association of Liberal principles, 136; the fate of the *Burschenschaft*, 137; need for leaders, 140; the simile of the orchestra, 141.

Stupid, the, why they are so often malignant, vii. 32.

Stupidity, on doing harm to, x. 253.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Style, the journalistic, iii. 41; so-called German composition, 51; results of 54; and real culture, 58.

— Strauss as stylist, iv. 84; Lichtenberg quoted, 84; Schopenhauer quoted, 85; distorted and slipshod styles, 87; modern metaphor in Strauss, 89; examples of Strauss, 90; Schopenhauer on style and language, 93; the style of Wagner's dramas, 174; Wagner's pride, 193.

— Goethe, Schopenhauer, and Lessing compared in point of, v. 115.

— thinkers as stylists, vi. 179; the baroque, 198.

— the overladen, vii. 63; *le style baroque*, 74; on presenting dangerous opinions, 233; the influence of religious men judged by their style, 237; the theory of the best, 243; the grand style, 246; literary style more difficult than colloquial, 250; the moral of a choice style, 251; choice ideas and words, 263; the corruption of, 263; an excuse for a heavy, 263; the style of immortality; 265; the grand, and something better, 266; the style of superiority, 313.

— on matter and form, ix. 250; misconceptions based on, 260-1; the bombastic, 278.

— *prose and poetry*, x. 125; on court language, and the standard of style, 138; the style of the distrustful, 201; mannerisms in, and what they betray, 218.

— Zarathustra discourses on *Reading and Writing*, xi. 43; *a new speech cometh unto me . . . tired have I become, like all creators, of the old tongues*, 97.

The volumes referred to under numbers are as follow:—I, *Birth of Tragedy*. II, *Early Greek Philosophy*. III, *Future of Educational Institutions*. IV, *Thoughts out of Season*, i. V, *Thoughts out of Season*, ii. VI, *Human, all-too-Human*, i. VII, *Human, all-too-*

Style, on the tempo of, xii. 41; instances of: Goethe, Lessing, Machiavelli, and Aristophanes, 42; the art of prose-writing, 203; lack of harmony in German, 204; Luther's Bible as a masterpiece of, 205.

- Nietzsche on the formation of his prose style, xvi. 112.
- on the art of, xvii. 62-3; the *seven seals* quoted as an example of, 64.

Subject, in the Ego, (C. Pt. i. Bk. iii.) xv. 12-20; Nietzsche's hypothesis, 18; *psychological history and the concept*, 53-5; and materiality, 59.

Subject race, the, as having obtained the upper hand in Europe, xiii. 25.

Subjective, the, the conquest of, demanded, i. 44.

- historical writing and the term, v. 51; Schiller and the subjective value of history, 52.

Sublime Ones, The (Zarathustra's discourse), xi. 138-41.

Subordination, on, vi. 320.

Subterfuge, the Kantian and the Hegelian, xiv. 210-1.

Success, the power of, vi. 80.

- *ever the greatest liar*, xii. 245.

Sufferer, the, the guilt of the doer, not to be measured by the pain of, vi. 86.

- the comparative rarity of, x. 85; whence arise the most severe sufferings, 206; two kinds of—one from overflowing vitality, the other from reduced vitality, 332; romanticism responds to the latter, 333.

- *The Pitiful* (Zarathustra's discourse), xi. 102-5.

Suffering, man's rank almost determined by the amount of his, viii. 77; disguises of, 78; uses of, 79.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Suffering, the morality of voluntary, ix. 24; no decisive step forward without martyrdom and, 26 ; the brake on moral suffering, 38 ; on the experiences of the sufferer, 116 ; indulgence in, 226 ; the courage for, 285 ; proud sufferers—*we gods in exile*, 309.

- on seeking for a worthy motive for action in, x. 90 ; Nietzsche names his suffering—*my dog*, 244 ; suffering of prophetic men illustrated by a simile, 245 ; the secret nature of personal and profound, 265 ; the necessity of, as a means to happiness, 266.
- Zarathustra—*what in the world hath caused more suffering than the follies of the pitiful?* xi. 105.
- scepticism with regard to, among the chief causes of the French Revolution, xii. 66 ; the discipline of great suffering, and its results, 171 ; the intellectual haughtiness and loathing induced by, needs a disguise, 247 ; Epicurism as a form of disguise for, 248.
- the infliction of, as a satisfaction, xiii. 73 ; ancient judgments respecting the value of, 76 ; conceived formerly as a source of happiness to the gods, 78.
- the profoundest concept of, xv. 161.

Suffrage, the right of universal, vii. 330.

Suicide, the question of, vi. 85 ; the prevention of, 88.

- on reasonable death, vii. 286.
- incurable criminals and, ix. 205.
- and Christianity, x. 173.
- so-called *natural* death as nothing else than suicide, xvi. 89.
- *See also under “Voluntary Death.”*

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Sun, the, Zarathustra's apostrophe to, xi. 3 ; solar love—innocence and creative desire, 148 ; Zarathustra's second apostrophe—*thou great star—thou deep eye of happiness*, 398.

Sunday, the English, its effects, xii. 109.

Sunrise, Before (Zarathustra's discourse), xi. 198–202.

Super-animal, the, vi. 61.

Superficiality, the shrewd philosopher who makes his water muddy, xi. 211 ; the superficial adopters of Nietzsche's mannerisms who lack depth characterised as Zarathustra's ape, 214–7 ; of apostates —*whoever fisheth where there are no fish, I do not even call him superficial*, 220.

— as a preservative instinct, xii. 78 ; piety as a means to, 79.

Super-historical power, defined, v. 95.

Superhuman passions, on the belief in, ix. 34.

Superior minds, an illusion incident to, vii. 361.

Superiority, the guarantees of, ix. 317.

Superman, the Schopenhauer man, v. 155.

— the necessary preliminary step, vi. 110.

— the task of the future, viii. 184 ; *my religion*, 187 ; a dream, 189.

— the prayer of an aspirant, ix. 22 ; beliefs in the descent of man from the divine, and in the ascent of man to the divine, dismissed, 53 ; *in hoc signo vinces*, 94 ; the ideal of victorious wisdom, 204 ; *where are the poor in spirit*, 321 ; the ideal man of Epictetus, 377 ; *we aeronauts of the intellect*, 394.

— ultimate nobility of character in man, x. 89 ; a catechism of,—a series of aphorisms, 209 ; pioneers

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

of, 218; *Excelsior!*—renunciation, 220; the incarnation of a single lofty mood, 222; *our atmosphere*, 227; the bearing of the historical sentiment to victory, 264; *we homeless ones*—children of the future in an impossible present—*our yea!* 342–6.

Superman, Zarathustra's discourse in the market-place—I teach you the superman, xi. 6–9; I love him who liveth in order to know, and seeketh to know in order that the superman may hereafter live, 10; where the State ceaseth—the rainbow and the bridges of the superman, 57; wo men! let your hope be—may I bear the superman, 75; and the possessors of the bestowing virtue, 89; God uncreatable—superman creatable; God unconceivable—superman conceivable, 99; Zarathustra—the beauty of the superman came to me as a shadow, 101; the greatest and the smallest man all-too-similar—verily, even the greatest found I all-too-human! 108; Zarathustra apostrophises the newly-found well of his delight, 115; and as strong winds will we live . . . neighbours to the eagles, neighbours to the snow, neighbours to the sun: thus live the strong winds, 116; versus revolution—Zarathustra relates his story of the second fire-dog, 159; the dragon that shall be worthy of him, 174; Zarathustra's recapitulation of his doctrine in old and new tables, 241; God is dead—now do we desire superman to live, 351; the evilest, as necessary for the superman's best, 353.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Superman, as the opposite ideal to pessimism, xii. 74 ; his desire for *Eternal Recurrence*, 74; the herdinstinct and the art of command, 120 ; lofty instincts and the morality born of fear, 124 ; our hope fixed in, 128-9 ; *the mission of*, 129-31 ; and the struggle for the dominion of the world, 146 ; *the critical trait in the philosophers of the future*, 149-51 ; as commander and law-giver, 152 ; the *real* philosopher's definition of greatness, 155 ; the corresponding gradations of rank between psychic states and problems, 156 ; on preparing the way for the coming of the philosopher, 157 ; the task of, 181 ; *first teachers of the conception "higher man,"* 218-20 ; a philosopher : definition, 258 ; the *genius of the heart* as possessed by, 260 ; Nietzsche apostrophises his thoughts, 263.

- prophesied—the redeemer of great love and scorn, xiii. 117.
- the class of man who will prove strongest in the new order of rank, xiv. 53-4 ; distinguishing characteristics of *good Europeans*, 106-8 ; the great starting-point, 108 ; war against the Christian ideal, 179 ; *our claim to superiority*, 180 ; as fulfilling Christ's teaching most thoroughly, 180.
- and the separation of the luxurious surplus of mankind, xv. 305 ; *that man for whom the turning of mankind into a machine is the first condition of existence, for whom the rest of mankind is but soil on which he can devise his higher mode of existence*, 306 ; the justification of—the levelling-down species, 328 ; *new barbarians*—principal

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

standpoint, xv. 329; regarding favourable circumstances under which creatures of the highest value might arise, 331; typical forms of self-development, 332; *the type of my disciples*, 333; *the Lords of the Earth*, 360–6; *the Great Man*, 366–8; the Roman Cæsar with Christ's soul, 380; not "mankind" but superman is the goal, 387; *to await and to prepare one's self . . .* 419; a new dawn, 420.

Superman, manifestations of lucky strokes, xvi. 129; the overcoming of morality preparatory to, 263; new teachers as preparatory stages, 265; *the new holiness—the renunciation of happiness and ease*, 266–7; the existence of two races side by side, 270; his creation, 270; the destiny of higher men—the recurrence of supermen, 279; the manner of his living—like an Epicurean god, 280.

— the word—its signification generally misunderstood, xvii. 57; to be looked for rather in Cæsar Borgia than in Parsifal, 58; the concept of in *Thus spake Zarathustra*, 108; would be regarded by *the good and the just* as the devil, 137.

— See also under "Fearless Ones," "Free Spirits," "Nietzsche" and "Zarathustra."

Superstition, an example of Chinese, vi. 120–1.

— natural consequences regarded as divine punishments and mercies, ix. 39; the tortures of the soul, and Christian superstition, 78.

Supper, The (Zarathustra's discourse), xi. 347–50.

Swabians, the, the best liars in Germany, xvi. 136.

The volumes referred to under numbers are as follow:—I, *Birth of Tragedy*. II, *Early Greek Philosophy*. III, *Future of Educational Institutions*. IV, *Thoughts out of Season*, i. V, *Thoughts out of Season*, ii. VI, *Human, all-too-Human*, i. VII, *Human, all-too-*

Swedenborg, alluded to, xiv. 74.
 Swift, a maxim of, quoted, vi. 64; on lies, 72.
 Symbols, princes as, ix. 359.
 Symbolism, the expression of "Dionysian," i. 32.
 — in music, vi. 192-3; in gesture, 194; taking more
 and more the place of the actual, 196; of
 architecture, 197.
 Sympathy, cases in which, is stronger than suffering, vi. 66.
 — a bad characteristic of, vii. 41.
 — the psychologist in danger of suffocation by, viii.
 75; the superstition peculiar to women, 77.
 — an analysis of, ix. 150; on mystical tomfoolery con-
 cerning, 153; where sympathetic affection will
 lead us, 154; the consequences of, 155.
 — concerning, xii. 88; the preachers of fellow-suffering
 and, 165; *the quality of, as possessed by the man*
 of creative powers, 170; and master morality,
 229; master-sympathy and the sickly irritability
 that passes for, 259.
 — *la largeur de sympathie* defined, xiv. 67.

Syphilis, a source of race depression, xiii. 169; alluded
 to, 187.

Systemisers, beware of, ix. 271.

Systems, why avoided, xvi. 5.

Tables, Old and New (Zarathustra's discourse), xi. 239-63.

Tacitus, on German women, ii. 25.

- and the German student, iii. 139.
- imagined immortal life for his works, vii. 265.
- quoted, on applause, x. 256.

Taine, as *first* of living historians (1886), xii. 214.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Taine, such an historian as Luther needs, xiii. 180.
— alluded to, xiv. 337.
— an example of the art of tyrannising, xv. 267 ; on Napoleon, 397.
— Hegel's influence on, xvii. 38 ; quoted, 60.

Talents, on the discharge of, vi. 244 ; alluded to, 366.
— and genius, vii. 79 ; on the fostering of young talents, 139 ; recognition of, 279.
— talent as opposed to learning, ix. 366–7.
— *atavism in,—the origin of the learned*, x. 287–90.

Talma, a rule formulated by, alluded to, viii. 24.

Tannhäuser, the character of Elizabeth in, iv. 110 ; the question in, 162 ; the theme of, 200.
— the case of, instanced, viii. 6 ; the overture to, and march in, 21.

Tarantulas, *The* (Zarathustra's discourse), xi. 116–20.

Tasso, quoted, iv. 136.

Taste, origins of, in works of art, vii. 64.
— on alteration in, x. 76 ; the rights of good and bad, 109 ; and the perverter of, 190 ; the juxtaposition of our taste and creative power, 330.
— Zarathustra—*all life is a dispute about taste and tasting*, xi. 139.
— the seclusion sought by the man of, xii. 38.

Tea, how it should be taken, xvii. 32.

Teacher, the, and the student of language, iii. 48 ; and so-called German composition, 52 ; the usual attitude of, 53.
— regards himself as a medium of knowledge, vi. 184.
— the blooming of the ideal of, vii. 96 ; there are no teachers, 325 ; a necessary evil, 335.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

TEACHER—TESTAMENT

Teacher, alluded to, xii. 85.

Teachers, and educational necessities, iii. 72 ; the surplus body of, 84.

- the thoughtless selection of, ix. 345.
- of the objects of existence, x. 31 ; of morals and religion, 33 ; of design in existence, 34.

Teaching, the undervalued effect of public-school teaching, vi. 246.

Teleology, ideas to combat, xv. 58–62 ; a history of purposes, 68.

Temperament, the overheating and cooling off, of the heart, vii. 134.

- on the origins of, ix. 241 ; ignorance of one's, an advantage, 281.
- on lofty moods, x. 222 ; two types of men who possess happiness, 237.

Tempters, the, the designation given to an order of coming philosophers, xii. 57 ; their attitude to truth and dogma, 57.

Terpander, critics of the age of, i. 52.

- quieted a tumult by music, x. 118.

Terror, the original Titan thearchy of, i. 35.

Tertullian, quoted, xiii. 51–3.

Testament, the New, *the book that tells of Christ*—no other book contains so much that man occasionally finds salutary, vii. 52.

- the appeal of the book of grace, xii. 71 ; an act of audacity to bind it up with the Old Testament, 71.
- *the arch-book of Christian literature, criticised*, xiii. 187–90.

Human. ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Testament, the Semitic spirit of, xiv. 125; and negative religion of the Semitic order which is the product of the oppressed classes, 126; as the gospel of a completely ignoble species of man, 155; the soil from which it sprung, 162; the unbounded "cheek" and impudent levity displayed in, 164; absolutely no signs of a divine voice discernible in, 171; only to be read as a book of seduction, 174.

— the *Sermon on the Mount*, xvi. 26; a wretched thing beside Manu, 46; one does well to put on one's gloves when reading it, 193-4; attacked, 194; Pontius Pilate the one figure in, worth respecting, 195.

Testament, the Old, the philological farce perpetrated in connection with, ix. 85; the interpolated passages, 86.

— the reverence inspired by the book of divine justice, xii. 71; the binding up of the New Testament with, an audacity, 71.

— praised, xiii. 188.

— the earlier portions of, and affirmative religion of the Semitic order produced by the ruling classes, xiv. 126.

Teutonism, the spirit of, i. 12.

Thales, as of the idealised company of philosophers, ii. 79; his hypothesis of water, 86; *his system of philosophy reviewed*, 87-92.

— alluded to, vi. 242.

Thamyris, the fight of, with the Muses, ii. 56.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Thayer, the virtuous American, who could not peruse the biography of Beethoven after a certain point, xiii.

179.

Theatre, the, the Greek form of, i. 65.

— the Germans in, vii. 85–7.

— there is a time for, ix. 249; the stage eye and the theatre of the imagination, 353.

— the blasé habitués of, x. 121; not for the triumphant man of higher moods, 121; what we become in, 330.

Theism, the cause of the decline of European, xii. 72.

Themistocles, his ambition, ii. 56; the surrender of, 62.

— the example of, ix. 201.

Theocritus, alluded to, vii. 91.

Theodicy, the only satisfactory, i. 35.

Theognis, *the mouthpiece of Greek nobility* as the “truthful,” xiii. 24.

Theologian, the, his arrogant instincts unearthed, xvi. 133; the theological instinct, 134; and truth, 135; philosophy ruined by, 135; his lack of capacity for philology, 206.

Theophrastus as the exponent of a fixed idea, vii. 314.

Theoretical, the, the dangerous distinction between the practical and, xiv. 375–7.

Theories, idealistic and realistic, and practical and contemplative natures, ix. 277.

Theorist, the, the ideal of Alexandrine culture, i. 137.

Theory and Practice, the pernicious distinction of, xiv. 338–41.

Theresa (Saint), the history of, alluded to, xiii. 171.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Thiers, alluded to, v. 56.

Thing in Itself, the, represented by music, i. 121-2.

- and the world of *Becoming*, ii. 94; instance of the deaf man and sound waves, 178.
- the theoretical problem of, vi. 21; on phenomenon and, 28-30.
- nothing good, beautiful, sublime, or evil in itself, ix. 224.
- and *appearance*, xv. 62-73.

Thinker, the, often not a stylist, vi. 179; his joy in old age, *knowing his treasures safe*, 189.

- three varieties of, vii. 19; how he makes use of conversation, 317; on *becoming*, 356; his trinity of joy, 358; disturbances of, 361.
- the many forces that must be united in, ix. 49; the gardener of his thoughts, 295; his magnanimity, 327; the sacrifice of love to truth, 337; the feeling of shame experienced by, 342; the springs of thought in solitude, 344; on thinking against the grain, 349; the dependence of practical people on, 351; escaping from one's virtues, 353; digressions of, 360; in old age, 368-72; the motto of the *Thinker of the Future*, 379; his cheap and innocent mode of life, 392.
- the immense field open to the thinker, x. 42; remorse rejected by, 78; whence the gloominess and grief of, 88; as a master of ceremonies in the dance of existence, 89; the creation of, 156; a characteristic of, 194; better deaf than deafened, 256; the only applause for, 256.
- his particular fear, xii. 258.

The volumes referred to under numbers are as follow:—I, *Birth of Tragedy*. II, *Early Greek Philosophy*. III, *Future of Educational Institutions*. IV, *Thoughts out of Season*, i. V, *Thoughts out of Season*, ii. VI, *Human, all-too-Human*, i. VII, *Human, all-too-*

THINKER—THUCYDIDES

Thinker. *See also under* “Contemplative Man.”

Thinkers, in the society of, ix. 269 ; their colour-blindness, 310 ; the hierarchy of, 320.

Thinking, an essential requirement of honest, ix. 290–1 ; on courageous thinking, and the way to future virtues, 383.

— on lugubrious seriousness and joyful wisdom, x. 252–3.

— the process of, analysed, xii. 23 ; the condition of thought—it comes when “it” wishes and not when “I” wish, 24.

— on learning to think, xvi. 58.

Thomson (William, Lord Kelvin), the finite state he traced for materialism, xv. 430.

Thought, pleasure in one’s own, ix. 345.

— thoughts as shadows of sentiments, x. 192.

— as belonging to fiction, xv. 11 ; ultimately becomes passion, 105.

Thought-personalities, *form the most intimate experience of the thinker*, vii. 22–4

Thoughts out of Season, the essay *Wagner in Bayreuth*, xvii. 74 ; a review of, by Nietzsche himself, 75–82 ; objects of the four essays, 76 ; the success attending the first, 77 ; its critics, 78 ; invaluable after-effects of the essay on Strauss, 79 ; the last two essays, 80 ; Schopenhauer and Wagner as cyphers for Nietzsche, 81.

Thucydides, alluded to, ii. 57.

— his dialogue on *Justice* referred to, vi. 90 ; alluded to, 241, 345.

— imagined immortal life for his works, vii. 265.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Thucydides, why esteemed above Plato, ix. 172.
— the morals of, xiii. 215.
— Nietzsche's cure after Platonism, xvi. 114; the great summing up of the ancient Hellene, 115.
Tiberius, and the government of Augustus, ix. 328.
— what may have been his dying thoughts, x. 75.
Time as eternal—changes as appearances, xv. 53.
Timidity, tendency to, among nations, v. 103.
— on dignity and, ix. 230; the standard of intelligence, 239; on timid people, 302; and genius, 364–5.
Toleration, on apparent, and science, ix. 251.
— a show word for the incapacity of saying yes or no, xiv. 67.
Tolstoy, the pity of, and the metapolitics of St. Petersburg, xiii. 203.
— a symptom of Russian pessimism, xiv. 68.
— his pessimism and compassion, xv. 400.
Tone-painting, the counterpart of true music, i. 133.
Trade, on selling one's wisdom, ix. 267.
Tradition, no morality without, ix. 14; what is tradition?
15.
— the instinct of, sorely afflicted to-day, xiv. 59.
Tragedy of the Greeks, i. 2; the will to be tragic in the Greeks, 7; Schopenhauer's views on, 11; its birth from the strife of the antithesis between "Apollonian" and "Dionysian" art, 22; the traditional origin of, examined, 53 *et seq.*; the chorus as the cause of, 56; the dialogue of the "Apollonian" part of, 72 *et seq.*; *the place of Dionysus in*, 81–5; *the death of, and the rise of the new Attic comedy*, 86–93; *the introduction of the Socratic tendency*

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

by Euripides, and the wreck of Æschylean tragedy, 94–101; the close connection between Euripides and Socrates, 102–6; perishes in the absence of the spirit of music, 120; myth and expression in, 129 *et seq.*; dead, now that the spirit of music has fled, 135; the rebirth of, through the self-rediscovery of the *German Spirit*, 152; the call to belief in, 157; musical orgasm absorbed by, 159; use made by tragedy of music and tragic myth, 160; the effect of a true musical tragedy, 167; the union of the two deities—Apollo and Dionysus—in, and the great goal of, attained, 167.

- Tragedy, and the individual, iv. 130; the birth of, 155; its breath fills the lungs of the world, 171.
- the public and the artistic demand from, vi. 171; the moral influence of, 190.
- and music, ix. 175; the future need of, 176.
- the view of, from the heights of the soul, xii. 44.
- an analysis of the tragic, xv. 285; the tragic artist, 286; art in *The Birth of Tragedy*, 289–92.
- the misunderstanding of Aristotle regarding, xvi. 119; *The Birth of Tragedy* alluded to, 120.
- the highest art in the saying of “yea” to life, xvii. 73.

Tragic artist, the, xv. 286.

- his *yea* to all that is questionable and terrible, xvi. 23.
- Translating, the effect of, from one language to the mother tongue, iii. 64.

Translations, the historical sense of an age indicated by its, x. 115.

- the difficulty of reading the *tempo* of style in, xii. 41.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Transvaluation, *the three evil things*, xi. 227–33; *old and new tables*, 239–63.

- *the good things were once bad things*, xiii. 144.
- *the principal innovations*, xiv. 381.
- death, disease, procreation, pity, xvi. 273; education, the maintenance of the species, 274.
- *See also under "Valuations," "Will to Power," "Zarathustra."*

Trappists, the, alluded to, ix. 191.

Travellers, five grades of, vii. 125.

Treitschke, von, referred by Bauer to Nietzsche for information about culture, xvii. 77–8; his writing of history, 124; regarded as deep at the Court of Prussia, 128.

Tristan und Isolde, an analysis of the third act of, i. 161–7.

- the character of Marke in, iv. 110; the real *opus metaphysicum* of all art, 165; the theme of, 201.
- the case of, instanced, viii. 6; the perfect husband glorified in, 7; its plot, 27.
- alluded to, ix. 238.
- Nietzsche on his first acquaintance with, xvii. 43; as Wagner *non plus ultra*, 44.

Trivialities, the discoverers of, vii. 109.

Truth, on, and falsity in the ultra-moral sense, ii. 173 *et seq.*; the enigmatical bent for, 175; the first conventions of, well fixed, 176; defined *a mobile army of metaphors*, 180.

- the aim of the just man, v. 47; and justice, 48; the essence of—to be paid nothing and serve nothing, 196.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

TRUTH

Truth, the nominal degrees of, vi. 71 ; easier to speak than falsehood, 72 ; the artist's sense of, 154 ; enemies of, 355 ; champions of, 359 ; age in relation to, 385 ; convictions, and the methodical search for, 395 *et seq.* ; alluded to, 361, 362.

— regarding, vii. 20 ; a standard for the value of, 184 ; on dying for, 358.

— what is truth? ix. 93 ; the most personal question of, 197 ; and acting, 304 ; for whom it exists, 308 ; the "beautiful" and the "powerful" seldom learn the truth, 323 ; petty truths and their price, 343 ; against the tyranny of, 352 ; power necessary to, 363 ; and the passion of enthusiasts, 372.

— and the aim of philosophising, x. 5-6 ; the veil removed from, 9 ; the limit of the sense for, 87 ; earnestness for the truth as variously understood, 124 ; the first appearance of, as the most impotent form of knowledge, 154 ; as regarded by ancient humanity, 185 ; defined as *irrefutable error*, 208 ; the nature of the will to, 277 ; distrust and trustfulness, 278 ; metaphysical belief and, 279.

— Zarathustra's *my stillest hour*, xi. 175 ; the seed out of which truth is produced, 244.

— the clumsy wooing of, by the dogmatists, xii. 1 ; the problem of the value of, 5 ; the equal values of semblance and, 50 ; something tickling in the search for, 50 ; its independence of virtuous or injurious results, 53 ; qualifications favourable to the seeker after, 54 ; the attitude of the coming philosophers to, 57 ; the dogmatic ideal regarding, 57 ; ultimate relation of things, 58 ; the fear

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

of, and the religious interpretation of existence, 78 ; alluded to, 87.

Truth, motto for *free spirits*—*nothing is true, everything is allowed*, xiii. 195 ; the over-estimation of, by science and asceticism, 199.

— as a show word, xiv. 67 ; again, 68 ; as part of the invention of the “holy lie,” 122 ; St. Paul’s idea of, as *that which fires enthusiasm*, 141 ; as *more fatal than error and ignorance*, 370.

— as belonging to fiction, xv. 11 ; inability to contradict, not a sign of, 30 ; the criterion of, as lying in the enhancement of the feeling of power, 49 ; not necessarily the opposite of error, 49 ; two quotations from Herbert Spencer as *contra Nietzsche*, 51 ; the will to truth, a form of the will to power, 84 ; man’s desire for, 88 ; the belief in, 92 ; on ascertaining,—*man ultimately finds nothing more in things than he himself has laid in them*, 103.

— regarding, xvi. 1 ; the philosopher warned to beware of speaking the truth, 100 ; hidden by the priest, 134 ; that which the theologian considers true *must* of necessity be false, 135 ; the Christian attitude towards, and the impotence of believing a thing to be true, 152 ; in what way the road to, becomes the forbidden road, 152 ; its non-existence to-day, 176 ; not a thing that one might have and another be without, 207 ; martyrs and the cause of, 208 ; Zarathustra on, 209 ; the opening of the chamber of, 268 ; we created it—we must create a being able to endure it, 268.

— the concept *not even real*, xvii. 52.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Truthfulness, on, xii. 101.

— Nihilism as the result of highly developed, xiv. 8 ; its recoil upon morality, 9.

Tübingen seminary, xvi. 135.

Turin, the banks of the Po at, xvii. 121.

Turk, the, the fatalism of, vii. 228.

Twilight of the Idols, the, alluded to concerning the psychology of tragedy, xvii. 72; reviewed by Nietzsche himself, 118–21; the production of very few days, 118 ; the waste of an all-too-rich autumn in it, 119 ; the preface written, 30th Sept. 1888, 121.

Types, *the establishment of, in the struggle with “unfavourable” conditions*, xii. 234–7.

— means employed formerly to produce lasting types, xiv. 60 ; the consistent type, 276 ; the inconsistent, 277 ; the stoical, 278.

— decadence signified by ugliness, xv. 241; *the noble man*, 350.

— *the criminal and his like*, xvi. 103–6.

Tyranny, the tyrants of the mind—Greek philosophers, vi. 239 *et seq.*; the genius of, 364.

— the lurking desire for, beneath every oligarchy, xiii. 177.

Tyrants, the democratising of Europe as an arrangement for the rearing of, xii. 196.

Ugliness, the sources of our, viii. 170.

— and the organs of attack and defence, ix. 31.

— the Christian resolution regarding, x. 172.

— *the ugliest man* (Zarathustra encounters), xi. 320–6.

— signifies the decadence of a type, xv. 241; *the biological value of beauty and ugliness*, 245–7.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Ugly, the, nothing is ugly save degenerate man, xvi. 75.
 Ulysses, the words of, recalled (*the Odyssey*), ix. 201; the
 Greek ideal, 266; innocence used as a bait by,
 272; and his mother—the settled and the free,
 390.
 — his parting from Nausicaa, xii. 90.
 Unbelief, its different meaning among Protestants and
 Catholics, xii. 68.
 Unbelievers, their theatricality and honesty, vii. 52–4.
 Unconditional, the, the abuse of the taste for, in youth,
 xii. 45.
 Unconditioned, the, cannot be known, xv. 64; the derivation
 of, out of the conditioned, 76.
 Unconscious virtues, x. 44.
 Understanding, attainment of maturity in, vii. 176.
 — to understand—to be able to express something
 new in the terms of something old and familiar,
 xv. 11.
 Underworld, the, Ulysses and the everlasting halo of, ix.
 390.
Unfavourable conditions, as essential to existence, xii.
 234–7.
 Unfinished thoughts, their value and effect, vi. 187.
 Unhappiness, regarding, vi. 365.
 Universal morality, a danger to, vii. 42.
 Universal suffrage, a threadbare and discredited idea, xv.
 203; the present age of, and the re-establishment
 of the order of rank, 295.
 Universe, the, existence confined to, xv. 214; a new
 concept of, 428.
 — on guarding our beliefs respecting, x. 151.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

UNIVERSITIES—VALUATIONS

Universities, relationship of, with philosophy and art, iii.
130; the *Burschenschaft* alluded to, 137; its fate, 138.

— philosophy of infinitely more importance than, v. 199.

— the atmosphere of German universities, xvi. 52.

Unknown, the, our most important limitation—*We must not defy the unknown*, xv. 393.

Unrest, the, of modern times, vi. 260.

Unselfishness, *the teachers of, addressed*, x. 57–61.

Untruth, the philosophy recognising untruth as a condition of life has placed itself beyond good and evil, xii. 9.

Utilitarianism, criticises the origin of moral valuations, though it continues to believe in them, xiv. 212.

— a story of sequels, xv. 187.

Utilitarians, regarding, xii. 100; their ideals criticised, 174–6.

Utility, on wrong conclusions drawn from, ix. 42.

— kept in view by the old times which called poetry into being, x. 116.

Utopia, to be found in interchange between castes, vi. 319; *My Utopia*, 333.

— on possible futures, ix. 184.

Vain, the, the main transgression against, vii. 127.

Validity, fidelity as a proof of, vi. 234.

Valuations, the basis of the most ancient moral valuations, ix. 98; of our own, and adopted, 100.

— the devisers of new values, xi. 58; their dwelling *far from the market-place and fame*, 59; the creating

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

ones, xi. 67 ; *the Creator in Good and Evil must first be a destroyer and break values in pieces*, 138 ; *around the inventors of new values doth the earth revolve*, 158 ; *Old and New Tables*, 239–63.

Valuations, doubt thrown upon the fundamental beliefs of metaphysicians regarding, xii. 6 ; the recognition of logical fictions necessary, 9.

- the priestly and knightly modes of valuation, xiii. 29 ; primitive precise schemes of valuation for individual limbs and parts of the body, 71 ; *all good things were once bad things*, 144 ; science does not create values, 198.
- those current to-day will arrive at their logical conclusion in Nihilism, xiv. 2 ; an intermediate stage, 10 ; *the collapse of cosmopolitan values*, 12–14 ; result and conclusion, 15 ; related to the growth and power of the valuer, 16 ; the decadence of the valuing judgment, 32 ; the classification of certain valuations, 38 ; the nature of, questioned, 48 ; the old, born of descending—the new, of ascending life, 54 ; *feeling as a means of fixing*, 91 ; generalised, 92 ; our valuations of great men and things as more natural in the nineteenth century, 99 ; Christian and moral valuations, and the elevation of man, 109 ; the war against virile, and the astuteness of moral castration, 170 ; *the origin of moral valuations*, (I, Pt. ii. Bk. i.) 210–25 ; the origin and worth of moral valuations, and the meaning of the act of valuing, 212–3 ; the definite purpose behind all, 215 ; the compass of moral,

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

216; the necessity of false values, 217; the predominance of moral values, 224; *those of the herd, 228; the more dangerous a quality seems to the herd, the more completely is it condemned, 229*; a criticism of the subjective feelings of value, 242; *on the origin of moral values again, 295–8*; the real man represents a higher value than the “desirable” man, 311; the standard of, 312; should be subjected to criticisms, 320; values hitherto paramount, 321; why the antagonistic values always succumbed, 322; *principal innovations, 381 et seq.*

Valuations, the value of valuing, xv. 146; *on the origin of, 147–50; theory of the will to power and of valuations, 161–82; the standpoint of value, 179–82*; the communal standard and judgment of, 188; concerning the optics of valuation, 223; *the order of rank in human values, 319; the transvaluation of all values, the aim of the new aristocracy, 363*; fundamental concept—the new values must first be created, 378; what transvaluation of, implies, 390; standpoint from which Nietzsche’s valuations are determined, 391.

— *the value of life cannot be estimated*—an astonishingly subtle axiom, xvi. 10; convictions and the valuer, 209; the Renaissance as the transvaluation of Christian values, 228; the people’s estimation of the good, 259.

Vandyck, in all those whom he painted, added a certain amount of what he himself valued, xiii. 220.

Human, ii. VIII, Case of Wagner. IX, Dawn of Day. X, Joyful Wisdom. XI, Zarathustra. XII, Beyond Good and Evil. XIII, Genealogy of Morals. XIV, Will to Power, i. XV, Will to Power, ii. XVI, Antichrist. XVII, Ecce Homo.

Vanity, what ministers to man's, ii. 175.

- the poverty of the human mind without, vi. 85 ; the skin of the soul, 87 ; phases of, described, 88 ; self-enjoyment in, 367 ; marvellous vanity, 373 ; arrears of, 374 ; as educator, 378 ; alluded to, 174.
- to the denier of his, vii. 32 ; the human "thing in itself," 34 ; a form of, 40 ; the wish to appear vain, 128 ; its demonstration to friend and foe, 133 ; in old men, 140 ; an anti-social after-growth, 210 ; the meaning of the word considered, 228 ; the origins of, and its great utility, 283.
- and setting up as an individual, viii. 116.
- on vain people, ix. 296 ; passionate people above vanity, 299 ; the sanctuary of exceptional vanity, 357 ; alluded to, 289.
- Zarathustra more forbearing to the vain than to the proud, xi. 172.
- on wounding, xii. 92 ; when distasteful, 100 ; most difficult for men of noble character to understand, 232 ; as the result of an extraordinary atavism, 233 ; the vain person's characteristic, 233.

Vauvenargues, the books of, praised, vii. 302.

Veaux (Clothilde de), quoted, xvi. 106.

Veda, the, the poets of, not fit to unfasten the sandal of Zarathustra, xvii. 107.

Vedanta, the, the lie developed by the Aryan philosophers of, xiv. 120.

Vega (Lope de), quoted on Emerson, xvi. 71.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

VEGETARIANISM—VIRTUE

Vegetarianism, the controversy for and against, states
there is no philosophy of nutrition, x. 43.

- the nonsense of, alluded to, xiii. 169.
- Nietzsche converted back to meat by Wagner, xvii.

31.

Vegetarians, the ultimate aims of, dangerous, x. 180.

Veneration, man as a venerating animal, x. 283; would
it be Nihilism to do away with our venerations?
284.

Vergil, the use made of, by Dante, i. 148.

Vernet (Horace), alluded to, xiv. 88.

Viciousness, as a result of decadence, xiv. 34.

Victory, there is joy only where there is, v. 117.

- the seat of, vii. 165; how we must conquer, 361.
- by victory the conqueror is deprived of the fear of
defeat, x. 188.
- Zarathustra prays that he may be inexorable in his
victory—Ah! who hath not succumbed to his
victory? xi. 262.

Vivavmitra, King, the story of the new heaven of, xiii. 147.

Vigny (Alfred de), his pessimism of compassion, xv. 400.

Vinci (Leonardo da), instanced as one of the finest
examples of mankind, xii. 122-3.

- his superchristian outlook, xiii. 216.
- his works alluded to, xvii. 44.

Vindication, fallacious arguments used in, x. 194.

Virchow, where wrong in his ethnology, xiii. 25.

Virgil. *See "Vergil."*

Virtue, regarding, vi. 80; different experiences lead to
misunderstanding concerning, 84; the sleep
of, 87.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Virtue, not invented by the Germans, vii. 143 ; the scapegoat of, 158.

- on the display of, by the ancients as the actors of virtue, ix. 35 ; refined cruelty as a, 36.
- the Christian school of scepticism and the professors of virtue, x. 164 ; the brutal form of, desired by the Christian saints, 183–4 ; a time for every, 187.
- *The Academy Chairs of Virtue* (Zarathustra's discourse), xi. 28–31 ; possessed in common with no one, 38 ; the advantage of having a single virtue, 39 ; *jealous is every virtue of others*, 40 ; *the devisers and judges of their own virtue*, 72–4 ; *The Bestowing Virtue*, 85–91 ; *the origins of your virtue*, 87 ; so much flown-away virtue, 88 ; *The Virtuous*, 109–12 ; *The Bedwarfing Virtue*, 202–9 ; modern man's virtue, as only compatible with comfort in moderation, 204–5 ; and *that which maketh modest and tame*, 206.
- on believing in one's own, xii. 159 ; the inclination of virtue to stupidity, and the reverse, 173 ; *most injured* by the tediousness of its advocates, 174.
- as our greatest misunderstanding, xiv. 47 ; defined, 238 ; *the politics of*, 248–51 ; the means by which it attains power, 252 ; *how virtue is made to dominate*, (4, Part ii. Book i.) 248–63 ; defended against its preachers, 257 ; positive virtue, 257 ; negative virtue, 258 ; under certain circumstances, merely a venerable form of stupidity, 260 ; the patrons of, 261 ; as the most expensive vice, 262 ; results of the criticism—I have lent

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

new charms to virtue, 263; the postulated improvement of man by, 312; as opposed to happiness hitherto, 313.

Virtue, in its Renaissance sense—*free from moralic acid*, xv. 199; *an economic justification of*, 321–3; the mighty man who first declares his happy state to be, 404.

— the concept *not even real*, xvii. 52.

Virtues, those that are profitable to, and those that damage society, vii. 215; spring from varied soils, cultivated by the skilful teacher, 233.

— on warm and cold, ix. 255; escaping from one's, 353; the four cardinal, 387; the vanity of concealing one's virtues, 387.

— man as the victim of his, x. 57–8; the interests of society and, 58; education and the virtues, 59; the motives and principle of, 60; the superiority of positive to negative, 238.

— concerning, xii. 95; *Our Virtues*, (Chap. vii.) 159–90.

— as psychological conditions—refined passions, xiv. 213.

— the three Christian virtues, xvi. 153.

Virtuoso, the, the weaknesses and follies of, explained, vi. 175.

Virtuous man, the, his attitude towards history—he ever swims against its waves, v. 74.

Vischer, on Hölderlin, iv. 20; alluded to, 22.

Vision, the faculty of having visions as estimated in the Middle Ages, ix. 65.

— *The Vision and the Enigma* (Zarathustra's discourse), xi. 187–93.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Visionaries, against, vii. 15 ; may profitably be consorted with by some, 105.

Vita Contemplativa, the, on determining the value of, ix. 46 ; its origin, 48 ; concerning, 50 ; Luther, and the Christian, 88 ; and renunciation, 318.

Vocal music, with lyric poetry, exists only for those who join in singing, ii. 41.

Volition, the expression—"I wish," ix. 130 ; and the domains of chance, 134 ; on knowing what you want, 365.

— *See also under "Will."*

Voltaire, on David Strauss's commendation of, iv. 76 ; and simulation of, 79.

— his name inscribed on the banner of enlightenment, vi. 42 ; and modern poetry—a criticism, 201 ; his mockery, and the increasing severity of the world, 223 ; quoted, 317 ; alluded to, 334.

— quoted, vii. 14 ; his revenge on Piron and Frederick the Great, 316.

— on Homer, viii. 133.

— and the Christian ideal, ix. 139 ; the German natural philosophers and, 199.

— concerning, x. 76 ; his pity for animals, 136 ; his reserve on points of court language and standard of style, 139.

— Homer and the *historical sense* unintelligible to, xii. 168.

— quoted, xiv. 73 ; alluded to, 74 ; his conclusions on nature and man, 82 ; fights for the cause of progress and civilisation, 83 ; the effects of his envy and hatred of Rousseau's success, 84 ; the struggle between him and Rousseau, 101.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Voltaire, *Human, all-too-Human* published on the hundredth anniversary of his death, xvii. 83.

Voluntary Death (Zarathustra's discourse), xi. 82–5.

Voluptuousness, placed in the scales by Zarathustra, xi. 229; defined and revalued—but *I will have hedges round my thoughts*, 230.

Voss, the study of, mentioned in connection with philosophy, viii. 115.

Vulgarity, the modern age and its consciousness of its, iv. 142.

— the relationship between shame and, x. 108.

Wackernagel (Wilhelm), quoted, v. 69.

Wagner, regarding, i. 8; *Foreword to Richard Wagner*, 19; on the poet's task—Hans Sachs quoted, 22; and the neutralising effect of music, 60; his assertion on æsthetics in his essay on Beethoven quoted, 122; accredits Schopenhauer with clearness of expression on musical subjects, 123 *et seq.*; the rise and influence of, 150–1; *Tristan und Isolde*, *Act iii. analysed*, 161–7; the libretto quoted, 169; his *Lohengrin*, 173.

— on Beethoven's *Missa Solemnis*, ii. 39; and healing through music, 75.

— in *Bayreuth*, iv. 101; his dedicative address quoted, 102; the occasion of the laying of the foundation stone at Bayreuth, 105; the dramatic element in the development of, 106; problems presented by his childhood and youth, 107; the reverse of the precocious type, 108; the spirit that manifested itself in, 109; the other side of

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

his nature brought into view, iv. 110 ; the star of “fidelity—unselfish fidelity,” and the two natures of, 111 ; the conflict between his aspirations and his inability to release them, 112 ; the development of his talent for acquiring knowledge, 115 ; his handling of history, 117 ; and of philosophy, 120 ; relationship of, with Æschylus, 122 ; the great mission of, as a “simplifier of the universe,” 123 ; theatrical reform, 124 ; Bayreuth, 125 ; and the simplification of the universe, 131 ; his discovery of the connection between “music and life,” and “music and the drama,” 132 ; the first to recognise the decline of language, 132 ; the curse of convention, and its antidote, 133-4 ; the relation between the perfect worlds of sound and sight, 135 ; the summons of, 137 ; the voice of his art, 145 ; the nature foreordained through which music expresses itself, 147 ; the peculiar magnetism of his nature, 148 ; as the dithyrambic dramatist, 149 ; the ecstatic moments of the dramatist, 154 ; his evolution as dithyrambic dramatist, 155 ; grand opera recognised as the means of expressing his thoughts, 157 ; Meyerbeer and stage effects, 157 ; as the revolutionist of society, 159 ; the recognition of the poetry of the people by, 159-60 ; the questions in *Tannhäuser* and *Lohengrin*, 162 ; his question not understood, 163 ; *Tristan und Isolde*, 165 ; the appearance of friends, 166 ; instances of his simple bearing and prudence revealed by the Franco-German war, 167 ; the performances of

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

his early works, iv. 167-8 ; the bitterest pain of all to, 170 ; the idea of Bayreuth conceived, 170 ; the vague reminiscences of his own heroic life in his masterpieces, 171 ; the classification of, as an artist, 172 ; as a poet and word painter, 174 ; word, gesture, sound, his threefold presentation of dramatic action, 177 ; the musician, 179 ; the harmony resulting from strife in his music, 183 ; his steadfastness and avoidance of waylayers, 187 ; and posterity, 189 ; the man of letters, 192 ; no utopian, 198 ; the interpreter and clarifier of the past, 204.

Wagner, the example of, and what it shows, v. 119 ; the strength which enabled him to hold out against so-called German culture, 120 ; quoted on the German characteristics, 164.

- Nietzsche refers to his early essay on, and enlarges on its significance, vii. 2 ; the severance of the intimacy between Nietzsche and Wagner, 4 ; his aims and methods, 71 ; Wagnerism and the school of Wagner, 89.
- the orchestration of, viii. 1 ; the most ill-mannered genius, 2 ; did not understand love, 4 ; and the problem of salvation, 5 ; his operas quoted to show their *leitmotif*—salvation, 6 ; saves Goethe, 9 ; aground on Schopenhauer's philosophy, 10 ; the artist of decadence, 11 ; the Germans deceive themselves concerning, 12 ; the great corrupter of music, 14 ; the *success* of, become flesh and blood, supposed to be speaking, 14-8 ; the transformation of art into histrionics a sign of

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

degradation, viii. 19 ; his dramatic style, 21 ; possesses the virtue of decadents—*pity*, 22 ; the most astounding theatrical genius, 23 ; above all an actor, 25 ; *no* dramatist, 27 ; the writings of, 29 ; Hegel's heir—music as idea, 31 ; the rise of the actor in music, 32 ; where the influence of, has been beneficent, 33 ; perhaps the greatest example of self-violence, 35 ; *what Wagner has cost us*, 36–42 ; the value of the resistance offered to, 36 ; curious occurrence at the funeral of, 38 ; influence of the worship of, on culture, 38 ; a seducer on a grand scale, 39 ; *Parsifal* instanced, 40 ; the youthlet under the influence of, 40 ; bad for youths—fatal to women, 41 ; the female Wagnerite, 42 ; his contribution to the fall of music, 43 ; represents thorough corruption, 44 ; Brahms and, 46 ; master morality and, 48 ; Christianity adjusted for female Wagnerites, 50 ; the Cagliostro of modernity, 51 ; where he is unapproachable, 57 ; admired when he sets *himself* to music, 58 ; the lack of marching and dancing rhythm in his music, 59 ; the mimomaniac objected to, 60 ; unending melody—chaos for rhythm, 62 ; the climax, 62 ; the appropriation of old sagas by, 64 ; how first interpreted by Nietzsche, 65 ; with Schopenhauer among Nietzsche's antipodes, 66 ; Paris the very soil for, 69 ; *Parsifal*, 70 ; his apostasy from and return to obscurantist ideals, 72 ; Nietzsche's account of how he took leave of, in his soul, 73 ; his loneliness without Wagner, 74 ; the ideal

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

monster and the Wagner of Bayreuth, viii. 86 ; the principal reason of opposition to the art of, 87 ; the impression he gives of art, 88 ; his ideas become manias, 89 ; the envy of, 91 ; his teutonism, 92 ; stupefaction or intoxication constitutes the art of, 94 ; the second act of *Götterdämmerung* examined, 96 ; his rejection of form, 98 ; his style, 100 ; Nietzsche's loftiest duty towards, 101 ; the effects of, 102 ; his appearance a great event in philology, 120 ; and the system of education which does not enable him to be understood, 136 ; highly prized his art, 149 ; the powerful effect of Orestes on, 181.

Wagner, on unconditional homage to, ix. 169 ; his music, 229 ; at the climax of his powers, 370.

- the relative value of words and music in his works, x. 113-4 ; as Hegelian and Schopenhauerian, 134 ; Schopenhauerian traits in, 135 ; the loyalty to what is true in, 136 ; his maintenance of what was right in his own eyes, 137 ; *Richard Wagner in Bayreuth* quoted, 137 ; physiological objections to the music of—the cynic speaks, 328 ; the drama and music made to serve theatrical attitudes by, 329 ; as romanticist, 332-3.
- Zarathustra laments his favourite minstrel, xi. 133 ; *The Magician*, 306-14 ; *The Song of Melancholy*, 363-8 ; the magician of Zarathustra—*ere night cometh will he again learn to love and laud me*, 372 ; the old magician assists to perform the ass litany, 382.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Wagner, his character of *Kundry*, a Schopenhauer consequence, xii. 67; his overture to *Die Meistersinger* critically estimated, 191; as having set Hegel's riddles to music, 199; his *Tannhäuser* as not yet forgotten music, 201; his influence in France, 214; his relation to the later French romanticism, 218; sources of distinction in his art, 220; the character of *Siegfried*, 220; atoned for *Siegfried* by preaching the way to Rome, 220-1.

- the homage he paid to chastity in his old age, xiii. 122; *Die Meistersinger*, 122; *Parsifal*, 124; the artist-author of *Parsifal*, 126; his going over to Schopenhauer, 128; the cleavage between his earlier and later æsthetic faiths, 129; became a telephone from the other world, 129; talked not music only but metaphysic, 130; his promised autobiography, 180; alluded to, 217, 221, 225.
- the undignified attempt to regard him as mentally unsound, xiv. 70; his *Parsifal* instanced, 71; his dislike of Rome, 87; French and German romanticism synthesised by, 89; the problem concerning, 89; *Parsifal* referred to, 96; alluded to, 74, 88.
- an example of the art of tyrannising, xv. 267; his music at bottom is literature, 268; his Edda characters, 269; his dramatic style in music, 273-5; courage of, 276; and limitations, 277; the last great romanticist according to the French conception, 279; instanced as a type, 302; Nietzsche and Wagner towards 1876, 389.
- *Parsifal* and Bayreuth, xvi. 83.

The volumes referred to under numbers are as follow:—I, *Birth of Tragedy*. II, *Early Greek Philosophy*. III, *Future of Educational Institutions*. IV, *Thoughts out of Season*, i. V, *Thoughts out of Season*, ii. VI, *Human, all-too-Human*, i. VII, *Human, all-too-*

Wagner, Nietzsche on his attack, xvii. 24 ; converted Nietzsche back from vegetarianism, 31 ; Nietzsche on his most intimate relationship with, 41 ; his flight to Paris, 42 ; aphorism 269 in *Beyond Good and Evil* said to have reference to, 43 ; the unforgivable point in—that he condescended to the Germans, 43 ; *Tristan und Isolde*, 43 ; his *non plus ultra*, 44 ; declared by Nietzsche to have been the greatest benefactor of his life, 44 ; the *Siegfried Idyll* referred to, 45 ; Nietzsche on his criticism and translation of Wagner, 74 ; the essay *Wagner in Bayreuth*, 74 ; as type merely in the essay—in other words Nietzsche, 76 ; as cypher for Nietzsche—the same use was made of Socrates by Plato, 81 ; falling into the hands of the Wagnerites at Bayreuth, 84 ; the perfect Bayreuthian, 85 ; the crossing of *Parsifal* with *Human, all-too-Human*, 89 ; *The Case of Wagner* reviewed by Nietzsche, 121 ; and Nietzsche's heavy guns, 122 ; his love for Wagner, 122 ; his intercourse with him, 129.

Wagner (Mme. Cosima), her example of higher culture of French origin, xvii. 38.

Wahabites, the, the two mortal sins of, instanced, x. 80.

Waking, the day's first thought on, vi. 377.

Walkyrie, the, the ride of, viii. 21.

Wanderer, the, an exhortation to, iii. 6.

— among the free spirits, vi. 405.

— the lament of the wanderer—out of the seventh solitude, x. 241.

— his appeal for a second mask, xii. 251.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Wanderer, The (Zarathustra's discourse), xi. 183–7.

Wanderer and his Shadow, The, vii. 181 *et seq.*

— written in 1879 at Naumburg, xvii. 10; alluded to, 88.

Waiting, on the power of, vi. 77.

War, the only remedy against—the deviation of the State, ii. 15.

— the moral consequences and dangers of, iv. 3.

— *pro et contra*, vi. 322; not to be dispensed with, 349; *casus belli* and the like, 379.

— a remedy for national weakness, vii. 288.

— on wars, ix. 182.

— the masses and religious wars, x. 180.

— *War and Warriors* (Zarathustra's discourse), xi. 51–3; *the good war halloweth every cause*, 52; Zarathustra—*man shall be trained for war, and woman for the diversion of the warrior*, 75.

— the renunciation of war is the renunciation of a grand life, xvi. 29; *Skirmishes in a war with the age*, (Chap. ix.) 60–111.

— on waging war, xvii. 23; Nietzsche's war tactics reduced to four principles, 23.

Warrior, the, *wisdom . . . ever loveth only a warrior*, xi. 44; *liketh not too sweet fruits—therefore liketh he women*, 75.

— as educator, xv. 379.

Water, Thales' hypothesis of, ii. 86.

— *versus* alcoholic drinks, xvii. 30–1; on drinking from running brooks, 32.

Waterfall, the, as illustrating the doctrines of free-will and irresponsibility, vi. 106.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Weber, the German student and the *Lyre and Sword* songs,

iii. 139.

— Wagner lacks the charm and fire of, viii. 92.

— his works extinct although not yet forgotten, xii. 201.

Weak, the, the very cowardice of, gains fine names such as patience, xiii. 48; their wish to become strong, 50; eternal life necessary to, 51.

— concerning the hygiene of, xiv. 36; the protection afforded by morality to the botched and bungled, 51.

— *The Strong and the Weak*, (2, Pt. i. Bk. iv.) xv. 298–350; why they triumph, 299; result, 302; reflection, 303.

Weakness, so much does Zarathustra see in modern society, xi. 205.

— the interpretation of, as freedom, xiii. 47.

— its end in failure, xiv. 36; weakening considered to be a duty, 39; spiritual enlightenment as an unfailing means of producing, 105; equity and mildness as a condition of, 106.

Wealth, the origin of nobility of race, vi. 351.

— the danger in, vii. 147; *the feeling of shame that goes with much*, 297–9.

— the inordinate desire for, as a means of power, ix. 209.

— leisure, and the modern race for, x. 254.

— its real purpose forgotten, xiv. 57.

Weather, the, on, ix. 271.

Weimar, Nietzsche's paternal grandmother; Erdmuthe Krause spent her youth there, not without coming into contact with Goethe's circle, xvii. 14.

Welcker, alluded to, viii. 162.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

Wesley, Boehler's advice to, ix. 275.
Whitefield, the preaching of, ix. 80.
Wicked, the, Zarathustra's regard for, xi. 173.
Widmann (Dr.), his essay on *Beyond Good and Evil* in the "Bund," xvii. 56.
Wieland, the writings and ideas of, vii. 249; alluded to, 259.
Wife and Child (a series of aphorisms), vi. 295–316.
Will, the, the "will to be tragic" in the Greeks, i. 7; morality defined as the "will to disown life," 10; Christianity the most dangerous form of the "will to perish," 10; the will in music, 54.
— the symbolic sphere of, in language, ii. 31; in the tone and gesture of the speaker, 31; attains, in the development of music, a more adequate symbolic expression, 32; the will is the object of music, but not the origin of it, 35.
— ashamed of the intellect, vii. 42; the freezing point of, 164.
— the "will to subdue" and the desire for distinction, ix. 113.
— the thoughtless man's conception of, x. 169; the assumption of Schopenhauer with regard to, 170; simile of the waves, and those who exercise the will, 242; *The "will to suffering," and the compassionate*, 265–8; the "will to truth," 277; its implication, 278.
— *willing emancipateth*, xi. 101; Zarathustra apostrophises his will, 133; the emancipator and joy-bringer—*still chained to the past*, 168; how it became a torturer and taker of revenge, 169; its own deliverer, 170.

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Will, questions laid before us by, the “will to truth,” xii. 5 ; on our knowledge of, 25 ; the sensations and emotions of, 26 ; resultant action, and the freedom of, 27 ; the “will to knowledge” founded on the far more powerful “will to ignorance,” 35 ; the causality of, as the only causality, 52 ; in whom most diseased and degenerated, 144 ; European disguises for decked-out scepticism and paralysis of the will, 145 ; the disease of, diagnosed, how spread over Europe, 145 ; the power to will as conserved in Russia, 146 ; the acquirement of a *single will* and the *compulsion* to great politics, 146.

- weakness of, xiv. 37 ; what constitutes a weak and a strong, 38 ; Schopenhauer’s fundamental misunderstanding of, 70 ; and free-will morality, 238.
- former belief as to the will being a cause, xv. 8 ; as belonging to fiction, 11 ; freewill or no freewill, 143.
- as cause, xvi. 21 ; altered standpoint regarding, 140.
- *See also under “Volition.”*

Will to life, Hartmann quoted on, v. 80.

Will to power, Zarathustra expounds the doctrine in his discourse entitled *Self-surpassing* xi. 134–8.

- philosophy as the most spiritual form of, xii. 14 ; as a definition of life, 20 ; revered in the saint, 70 ; in the *real philosophers*, 152 ; exploitation as a consequence of, 226.
- the attitude of morality towards, xiv. 50 ; the cause of the “holy lie,” 124.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Will, the “will to truth” a form of, xv. 84 ; obstacles necessary to its manifestation, 130 ; *in science*, (Pt. i. Bk. ii.) 3–108 ; *in nature*, (Pt. ii. Bk. ii.) 109–82 ; *as life* (a) the organic process, (b) man, 123–61 ; *theory of, and of valuations*, 161–82 ; and causality, 163–5 ; the nature of, 165 ; *as exemplified in society and the individual*, (Pt. iii. Bk. iii.) 183–238 ; loathed in democratic ages, 205 ; disguised forms of, 218 ; praise and gratitude as forms of, 219 ; as it appears to (a) slaves, (b) a stronger species, (c) the strongest, 220 ; *in art*, (Pt. iv. Bk. iii.) 239–92 ; the world as *will to power* and nothing else, 432.

— Nietzsche’s discovery of, among the ancient Greeks, xvi. 115 ; the alternative of God’s, 144.

Will to Power, The, an attempt at a transvaluation of all values, alluded to as under preparation, xiii. 207.

— on the title given to the *Evangel of the future*, xiv. 2.

— the *transvaluation of all values* tackled immediately after the completion of the *Twilight of the Idols*, xvii. 120.

Willing, the complex operation of, xii. 25 ; the emotion of command, 26 ; and psychological discipline, 27 ; the claims of, to be included within the sphere of morals, 28.

Winckelmann, his efforts to bring about an alliance between German and Greek culture, i. 153 *et seq.*

— the standard of culture established by, iii. 60 ; his education, 105 ; driven to the Jesuits by methods of barbarism, 107.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Winckelmann, driven to the Jesuits by Philistines,
iv. 35.

— the youth and philological studies of, viii. 143; Wolf
quoted on, 143; the paganism in, as glorified by
Goethe, 145; alluded to, 149.

— alluded to, xiii. 218.

— his Greeks, xv. 269.

— his conception of the Hellenic, xvi. 118.

Wisdom, and tragic and Socratic culture, i. 140.

— a gauge for, vii. 362.

— its use of dependence, viii. 116–7.

— the ideal of victorious wisdom, ix. 204; on the igno-
bility of trading one's wisdom, 267; the convey-
ance of, 278; one's happiness no argument
against his, 282; without ears, 357.

— as a means of concealment, x. 316.

— Zarathustra—*lo, I am weary of my wisdom*, xi. 3;
the discourse of the sage to whom wisdom was
sleep, 28–30; *courageous, unconcerned, scornful,*
coercive, so would wisdom have us be, 44; *she is*
a woman and ever loved only a warrior, 44; the
soft sward sought by Zarathustra's own wild
wisdom, 98; Zarathustra finds again the well of
delight: his song, 115; *the famous wise ones*,
120–4; Zarathustra's manly prudence—*he who*
would not languish amongst men must learn to
drink out of all glasses, 172; *for the sake of folly*
wisdom is mixed with all things, 201; the pur-
pose of Zarathustra's long clear silence, 211;
in the modern world—*there forgetting and pass-*
ing by all the best wisdom, 225; ancient babbling

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

that passes for, 249 ; the preachers of indifference as, 251 ; the *world-weary ones* as sneaking pleasure cats, 253.

Wisdom, the nature of, xv. 104.
— sets bounds to knowledge, xvi. 1.

Wise Ones, The Famous (Zarathustra's discourse), xi. 120-4.

Wish to be just, the, and the wish to be a judge, vii. 28-30.

Wit, concerning, vi. 179 ; the estimate of a witty person, 244.
— regarding, vii. 105 ; how the lack of, is oftenest proclaimed, 245.

Witchcraft, the fundamental rule of, vi. 120.
— heresy and, x. 74 ; the guilt of, 205.

Wizard, the, xiv. 67.

Wolf, the stream of classical thought directed by, iii. 64 ; his theories regarding Homer, 149 ; researches of, on the Homeric question, 152 ; again, 154 ; and, 169.
— Franz Passow quoted on, v. 198.

— on the plane of the Greeks and Romans, viii. 132 ; freed his profession from theology, 135 ; and the first steps in moulding scholarship, 140 ; on Bentley, 142 ; on Winckelmann, 143 ; his judgment of philological amateurs, 144.

Women, the position of, among the Greeks, ii. 22 ; the instincts of, the bulwarks of the future generation, 25.
— the preservers of ancient things, vi. 79 ; the perfect woman, 295 ; the feminine intellect, 302 ; their wisdom, 303 ; in hatred, 304 ; in love, 304 ; the emancipation of, 305 ; the inspiration in judg-

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

ments of, 305; contradictions in feminine minds, 306; the "storm and stress" period of, 310; wives often voluntary victims, 313; and *free spirits*, 314; authority and freedom, 315; advice to, regarding convictions and the scientific spirit, 403.

Women, of the intellect of, vii. 136; man promises, woman fulfils, 137; sympathetic women, 139; truth disgusts them, 140; source of great love, 140; their behaviour when in the right, 141; abnegation in, the "will to beauty," 141; the department of, in pregnancy, 197-8; *the modes of dress among*, 303-6; intellect of, in modern society, 327.

— the superstition peculiar to, viii. 77.

— the enemies of, ix. 283.

— ancient Roman sentiments regarding, x. 80; a vision of, in the distance, 98; woman in music, 100; the scepticism of those who have become old, 100; devotedness in, 101; wherein lies the strength of, 101; and self-dissembling, 101; man and woman—will and willingness, 102; conception of, suggested by the contralto voice, 103; the ignorance of, *in eroticis*, and the psychic enigma for young wives, 104; the least successful, 106; on small, 106; *obliged* to be actresses, 319-20; woman is so artistic, 320; how pampered, 320; love as conceived by, 321; fidelity in, 322.

— not yet capable of friendship, xi. 65; *old and young women*, 74-7; *child and marriage*, 79-81; Zarathustra and the relationship of, with man, 258.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Women, their scorn for women, xii. 88 ; concerning 92 ; their view of science, 94 ; essentially unpeaceable, 94 ; compared with men, 96 ; the methods adopted to gain their desire for independence, 182 ; their repugnance and hostility to truth, 183 ; their imperfect understanding and regard in culinary matters, 184 ; seven apophthegms for, 185 ; the fundamental problem of man and woman, 186 ; the strong man's conception of, similar to the oriental, 187 ; a woman's influence declines in proportion as she asserts her rights and claims, 188 ; the process of disintegration of womanly instincts, 189 ; the inspiring qualities of, 190.

- as dominating the eighteenth century, xiv. 78 ; the emancipation of, why fought for, 282.
- capable of perfection in everything which does not constitute a work, xv. 261 ; require a religion of the weak, which glorifies weakness, love, and modesty, as divine, 300.
- man's creation, out of his ideal, xvi. 2 ; the perfect woman and literature, 3 ; as an example of the effects of contentment, 5 ; the *Law-book of Manu* and, 215.
- the revengeful instincts of, xvii. 23 ; Nietzsche's knowledge of, part of his Dionysian patrimony, 65 ; their struggle for equal rights a symptom of disease, 65 ; the needs of, 66 ; emancipation of, a plot, 66.

Words, and music, ii. 29 ; as symbols, 30 ; great music makes us forget to listen to, 37-41 ; *opera texts quite negligible*, 42-6.

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-to-

Words, their use, and reality, vii. 185; certain words involve in themselves a kind of censureship of morals, 228.

— the problem of, ix. 53; the difficulty of thinking with precision without, 119.

— concerning the criticism of big words, xiv. 67; *a criticism of the words improving, perfecting, elevating*, 312–20.

— as banners planted on the spots where a new blessedness was discovered, xv. 182.

Work, on the glorification of, ix. 176; on reviewing the day's or life's work, 270; the necessary desiccation of good work, 352.

— as a means to profits or delights, x. 79; the most leisurely, and, 194; the winning of good conscience by, 255; ancient and modern valuations of work and idleness, 255.

— as an alleviation of states of depression, xiii. 174.

— the blessing of—an ennobling phrase for slaves, xv. 208; no such thing as the right to, 208; the future of the workmen, 208–9.

Working man, the, the question of, xvi. 98; the Chandala apostles who undermine his instincts, 220.

Workman, the, become the danger of dangers, ix. 177.

— the future of, xv. 208; should distinguish himself as a superior caste to the *bourgeois* by the simplicity of his wants, 209.

Works, faith follows, ix. 29; *on the seventh day*, 330.

Works and Deeds, vii. 40.

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii, XVI, *Antichrist*. XVII, *Ecce Homo*.

INDEX—NIETZSCHE

World, the dream birth of the Olympian, i. 35.
— the metaphysical, vi. 20; on thinking too well or too ill of, 391.
— the work of a suffering and tortured god, xi. 31; still unexhausted and undiscovered, 89; Zarathustra's dream of weighing it, 227; how clearly it appeared—not riddle enough to scare human love from it, 228; as a humanly good thing did it come unto me, 229.
— its erroneousness obvious from all philosophical stand-points, xii. 48; as a fiction, 50; as possessing the same degree of reality as our emotions, 51; as will to power, 52.
— interpreted by our needs, xv. 13; a criticism of the concept real and apparent, 70-2; *the present attitude of science to*, 82-7; *erroneous concepts concerning the real and apparent*, 92-6; the relative world, and its comprehensibility, 101-2; what it means to humanise the world, 106; its worth lies in our interpretations, 106; *the mechanical interpretation of*, 109-23; interpretations of, as symptoms of the ruling instinct, 150; an objective valuation necessary, 175-7; *Nietzsche's Dionysian world of eternal self-creation . . . the will to power and nothing else*, 432.
— a point of view of, condensed into four theses, xvi. 22; *how the true world ultimately became a fable*—the history of an error, 24; without a goal—any goal would have been reached, 243; the circular process, 243; an hypothesis opposed to

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

that of *the Eternal Recurrence*, 244–6; rationality or irrationality cannot stand as attributes of, 247; beliefs to guard against, 248; *everything has returned*, 248; the world of energy, 249; *the Eternal Recurrence of all things*, 250; mankind's hour of noon, 250.

World process, the, a phrase of modern cynicism, v. 75; Hartmann and, 77; the meaning of, 88.

Worms of the intellect, vii. 165.

Worth, the cost of a great man, xv. 371; a man's ancestors have already paid the price of what he is, 371.

Wotan, the divine image of, iv. 203.

Wrath and punishment, from whence inherited and what lies beyond, vii. 284.

Writers, signs of a good writer, vii. 72; the good German view of the bad, 266.

Writing, and desire of victory, vii. 78; on learning to write well, 242; what the reader brings to and expects from the author, 249; demands of the art of, 250.

— as a means of getting rid of thoughts, x. 127.

Writing, Reading and (Zarathustra's discourse), xi. 43–5.

Xantippe, quite the right wife for Socrates, vi. 314.

Xenophanes, his relationship with Homer, ii. 56; the system of, revived, 119.

Xerxes, alluded to, vi. 86.

Yea-saying. “*See Affirmation.*”

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Youth, history and the sign of, v. 89 ; the desire of, for experiencing things, 92 ; the mission of, 97 ; the individuality of the youthful soul, 106 ; the effective way for the youthful soul to find itself, 107.

- regarding, vi. 366.
- from the youthful soul, vii. 137 ; and unintelligible old age, 141 ; and the middling good, 144 ; impatience of, 324 ; sympathy with, 325.
- problem, why philologists should be the teachers of our noblest, viii. 129 ; and the age for the study of antiquity, 147 ; the whole feature of study, 183 ; the introduction of, to natural laws, 185.
- Zarathustra sings of the ideals and friendships of his youth—the grave song, xi. 130–4.
- the illusions and disillusionments of, xii. 45.

Zarathustra, the oriental sage, and the philosophers of Greece, ii. 77.

Zarathustra apostrophises the sun at the dawn of his downgoing—*Incipit Tragédia*, x. 271.

- the same, xi. 3 ; begins his downgoing, and is recognised by an old saint, 4 ; arrived at the town, speaks to the people—I teach you the superman, 6 ; again addresses the people—man is a rope . . . over an abyss, 9 ; continues—I love the great despisers . . . 9 ; not understood by the people—I am not the mouth for these ears, 11 ; the people interrupt—give us this last man ; we will make thee a present of the superman, 14 ; the fall of the rope-dancer, 15 ; Zarathustra bears away his

¹ The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Zarathustra—

corpse, 17 ; having slept he wakes and says in his heart—a new light hath dawned on me ; *I need companions—living ones ; not dead companions and corpses which I carry with me where I will*, 19 ; no more will he discourse to the people—I make for my goal ; over the loitering and tardy will I leap. Thus let my ongoing be their downgoing, 21 ; his animals come to him, 21 ; he designates three metamorphoses of the spirit : the camel—then kneeleth it down and wanteth to be well laden, 25 ; the lion—freedom will it capture and lordship in its own wilderness, 26 ; the child—innocence and forgetfulness, a new beginning, 27 ; is commended by the people to the wise man who discourses well about sleep and virtue, 28 ; takes the view of the backworldsmen and casts his fancy beyond man, 31 ; speaks his word to the despisers of the body, 35 ; discourses on virtue, joys, and passions, 38 ; the pale criminal, 40 ; on reading and writing, 43 ; speaks to the youth who had avoided him—the tree on the hill, 45 ; the youth declares Zarathustra to be the lightning for which he had waited, 47 ; continues to speak on the preachers of death, 49 ; on war and warriors, 51 ; on the death of peoples, and the new idol—the State, 54 ; counsels his friend, the youth, to flee into his solitude, 57 ; speaks on chastity, 61 ; on friendship, 63 ; having discovered the good and bad of many peoples, speaks of the thousand and one goals, 65 ;

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Zarathustra—

of neighbour-love, 68 ; of *the way of the creating one*, 70 ; of *old and young women*, 74 ; falling asleep under a fig-tree, he is bitten by an adder, 77 ; discourses on the treatment of *enemies*, 78 ; on *child and marriage*, 79 ; on *voluntary death*, 82 ; he takes leave of the town of which the name is “The Pied Cow,” and in response to their request addresses his disciples—the *Bestowing Virtue*, 85 ; his farewell to his disciples—*now do I bid you lose me and find yourselves ; and only when ye have all denied me will I return unto you*, 90 ; the *Great Noontide*, 91 ; in his mountain solitude longs for those he loves—he dreams of a child with a mirror. Interpreting the dream to portend that his doctrine is in danger he again goes down, 95 ; on his language—*new paths do I tread, a new speech cometh to me*, 97 ; in the *Happy Isles*—once did people say *God* : *I have taught ye superman*, 98 ; can ye conceive *God* ? Then I pray ye be silent about all gods, 99 ; *creating—that is the great salvation from suffering*, 100 ; willing emancipateth, 101 ; he discourses on the *Pitiful*, 102 ; the *Priests*, 105 ; the *Virtuous*, 109 ; the *Rabble*, 113 ; finds again the *well of delight* and apostrophises it—*my heart on which my summer burneth . . . how my summer heart longeth for thy coolness*, 115 ; ends—verily a strong wind is Zarathustra to all low places, 116 ; speaketh the parable of the *Tarantulas*, 116 ; the redemption of man from revenge

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

ZARATHUSTRA

Zarathustra—

the bridge to his highest hope, 117; *with preachers of equality will I not be mixed up and confounded. For thus speaketh justice unto me—men are not equal, 118; there are those who preach my doctrine of life and are at the same time teachers of equality, 118; to rise striveth life, and in rising to surpass itself, 119;* discovers the ruins of an ancient temple in the Tarantulas' den, 119; is there bitten by a Tarantula, but refuses to dance, 120; he discourses on *the famous wise ones—the servants of the people, 120; his night song—light am I: Ah that I were night! but it is my lonesomeness to be begirt with light, 124;* in the forest he lighted upon a green meadow peacefully surrounded with trees and bushes where maidens were dancing, 126; *his dance song—of late did I gaze into thine eyes, O life! 127; his grave song—Oh, ye sights and scenes of my youth! 130;* he apostrophises his will, 133; and expounds the doctrine of the will to power in his discourse—*self-surpassing, 134;* his meeting with a *sublime one, 138; many thorns hung on him, but I saw no rose, 139;* he promises beauty to *the sublime ones, 141;* his flight into the future and return to the land of culture, 142; he denounces *the present-day men, 143; alien to me and a mockery are the present-day men, 144;* the nature of his altruism—*thus do I love only my children's land, 145; unto my children will I make amends for being the child of my fathers,*

Human, ii. VIII, Case of Wagner. IX, Dawn of Day. X, Joyful Wisdom. XI, Zarathustra. XII, Beyond Good and Evil. XIII, Genealogy of Morals. XIV, Will to Power, i. XV, Will to Power, ii. XVI, Antichrist. XVII, Ecce Homo.

• Zarathustra—

145 ; speaks the parable of the moon—*Immaculate perception*, 145 ; *verily, not as creators, as pro-creators, or as jubilators do ye love the earth*, 146 ; recalls that he once was the dupe of the *pure and covetous ones with Godlike exterior*, 148 ; on Scholars—*when asleep then did a sheep eat at the ivy wreath of my head*, 149 ; *when I lived with them, then did I live above them*. Therefore *did they take dislike to me*, 151 ; of Poets, and wherefore they lie too much, 151 ; *they all muddle their water that it may seem deep*, 154 ; his discourse on *Great Events*, containing his interview with the fire-dog, 155 ; *the greatest events are not our noisiest but our stillest hours*, 158 ; the story of the second fire-dog, 159 ; he overhears the forebodings of a soothsayer and is transformed thereby, 161 ; falls into a deep sleep, awakens, and relates his dream to his disciples, 161 ; the disciple whom he loved most interprets his dream, 163 ; is summoned by cripples and beggars, and a hunchback speaks, 165 ; he speaks in return to the hunchback and the cripples, 166 ; then, in profound dejection, to his disciples—*verily I walk among men as amongst the fragments and limbs of human beings*, 167 ; *to redeem what is past and to transform every "It was" into "Thus would I have it!"*—that only do I call *redemption*, 168 ; his varying modes of speech in addressing hunchbacks, disciples and pupils, 171 ; he discourses on

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Zarathustra—

Manly Prudence—not the height, it is the declivity that is terrible, 171 ; his first manly prudence, 172 ; second, 172 ; third, 173 ; last—and disguised will I sit amongst you—that I may mistake you and myself; for that is my last manly prudence, 175 ; once more he retires to his solitude, but joylessly this time. He relates to his disciples the parable of the *Stillest Hour*, 175 ; the wanderer—his reflections in the mountains—I am a wanderer and a mountain climber, 183 ; the path to his greatness—now hath it become my last refuge what was hitherto my last danger, 184 ; he looks out upon his destiny, 185 ; the *Vision and the Enigma*, spoken on board ship to the daring venturers and adventurers, and whoever hath embarked with cunning sails upon frightful seas, 187–8 ; his defiance of the dwarf which was the spirit of gravity, 189 ; his enunciation of the doctrine of the *Eternal Recurrence* of all things, 190 ; the parable of the serpent in the shepherd's throat, 192 ; having surmounted all his pain he meditates—*Involuntary Bliss*, 193–4; and happiness came nigher and nigher unto him, 198 ; speaks his optimistic avowal of life in his apostrophe—*Before Sunrise*, 198 ; counsels the exploitation of chance, 201 ; the *Bedwarfing Virtue*—he wanders among men and into the small houses, 202 ; they bite at him because he says that for small people small virtues are necessary, 203 ; he satirises their customs, 205 ; when

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Zarathustra—

he calls out—*curse all the cowardly devils in you that would fain whimper and fold the hands and adore*, they answer *Zarathustra is Godless*, 207; his vision of *the Great Noontide*, 209; on *the Olive Mount*—winter, a bad guest, sitteth with me at home, 209; *I am jealous of my poverty*, 210; the purpose of his long clear silence, 211; *frozen with the frost of knowledge*, he mocks at all pity, 213; *on Passers by*: after his wanderings he comes to the gate of the great city, where he is met by a foaming fool, called by the people Zarathustra's ape, who speaks, 213; Zarathustra interrupts him and shuts his mouth—*out of love alone shall my contempt and my warning bird take wing*, 216; gives this precept to the fool—*where one can no longer love, there should one "pass by,"* 217; *the Apostates*, 217; his first and second companions, 218; the susceptible simpletons *for whom the mousetraps of the heart are set*, 220; he overhears the five words of *the nightwatchmen* about old things, 221; at which his heart writhes with laughter, 222; *the Return Home—O lonesomeness! my "home" lonesomeness*, 223; reflects on his experiences among men, 225; declares pity to have ever been his greatest danger, 226; speaks his dream of the *three evil things*, 227; in his dream he weighs the world, 227; the world as it appeared to him, 228; voluptuousness, passion for power, and selfishness, placed in the scales, 229; presents a new

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

Zarathustra—

table—*be not considerate of thy neighbour*, 242–3; the instability of all things, 245; consecrates his disciples to a *new nobility—not to a nobility purchaseable with trader's gold*, 247; *your children's land shall ye love; let this love be your new nobility*, 248; the hostility of his bird-spirit to the spirit of gravity, 234; his doctrine of *Self-Love*, 235; *Old and New Tables*, 239; whilst waiting his hour Zarathustra telleth himself his own story, 239; on ancient pessimistic babbling that passes for wisdom, 249; the *Preachers of Indifference*, 251; taunts the world-weary ones with their lusts, 252; the foiled and wrecked hero, 253; describes the way of the *Parasite*, 254; anticipates his critics—*O my brethren, am I then cruel? But I say: what falleth that shall one also push*, 255; *on Bravery* and pride in one's foes, 255; *for the worthier foe shall ye reserve yourselves; therefore must ye pass by many a one*, 256; the unworthiness of the democracy, 256; *the sexes and marriage*, 257; refers to Jesus and the Pharisees, 259; and to himself as the second one who discovered the country of the Pharisees, 260; *Break up, break up, I pray you the “good and the just,”* 260; encourages his disciples with—*Cheer up! ye old sea-man-hearts*, 261; teaches them to—*Become hard!* 261; prays to his will—that thou mayest be inexorable “in” thy victory . . . that I may one day be ready and ripe in the great noon tide, 262;

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Zarathustra—

the convalescent: his exclamation to his most abysmal thought, 263; his animals minister to him, 264; he converses with his animals on *man and the Eternal Recurrence of all things*, 265 *et seq.*; his animals suggest to him how he would speak were he about to die—*now do I die . . . I come again eternally*, 270; *the Great Longing—O my soul . . .*, 271; *his second dance song—into thine eyes gazed I lately, O life*, 275; *the seven seals, or the yea and amen lay*, 280; Zarathustra's song to *Eternity* and the marriage ring of rings, *Eternal Recurrence*: his alpha and omega, 283; *the Honey Sacrifice*—his animals persuade him to leave his cave for the mountains, 287; he counsels—*Become what thou art!*—thus may men come up to me, 289; predicts his *Hazar*—the Zarathustra kingdom of a thousand years, 290–1; *the Cry of Distress*: the reappearance of the soothsayer, 291–2; the soothsayer would seduce him to his last sin—*Pity*, 293; and tells Zarathustra that the cry of distress comes from the *Higher man* in the forest, 295; Zarathustra meets with two kings, and overhears their dialogue, 296; the kings declare their mission—*we are on our way to find the Higher man . . .* there is no sorer misfortune in all human destiny than when the mighty of the earth are not also the first men, 299; the kings do homage to him in words, 300; he offers them the hospitality of his cave and proceeds, 301; *the Leech*: Zarathustra

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

ZARATHUSTRA

Zarathustra—

treads, unawares, on a man, and speaks a parable, 302 ; the trodden one declares himself to be the *spiritually conscientious one*, 304 ; Zarathustra directs him also to his cave and proceeds, 305 ; encounters the *magician* who sings a lament, 306 ; takes his staff and strikes the wailer with all his might, 310 ; the magician declares himself to be the representative of the *Penitent in Spirit*, 311 ; and that he seeks Zarathustra, 313 ; he is directed by Zarathustra to his cave, 313 ; *out of service*, 314 ; his encounter with the *Last Pope*, 315 ; who seeks the most pious of those who believe not in God, 316 ; the last pope describes the old dead God, 317 ; Zarathustra rejoins concerning the old dead God, 318 ; and directs the last pope to his cave, 319 ; Zarathustra enters the valley called serpent death, 320-1 ; where he encounters the *ugliest man*, 321 ; directs him to his cave and to his animals—the *proudest animal and the wisest animal*, 325-6 ; *The Voluntary Beggar*, 326 ; Zarathustra encounters the *Preacher on the Mount*, 327 ; bids him—*be to-night my guest*, 331 ; the *Shadow*, 332 ; from which he endeavours to escape but cannot, and turning, the shadow speaks, 333 ; Zarathustra answers sadly, 335 ; lies down beside the tree, at the hour of perfect noon tide and sleep, 337 ; before falling asleep speaks to his heart, 337 ; the *Greeting*, 340 ; on returning to his cave he again hears the *cry of distress*, this time issuing from

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

Zarathustra—

it, 340 ; his astonishment when he meets his guests, 341 ; he speaketh plainly with them, 345 ; *for others do I wait . . . laughing lions must come*, 346–7 ; *the Supper*, 347 ; the soothsayer interrupts, 347 ; other guests follow, 348 ; *the Higher Man*, 350 ; Zarathustra recalls his folly in speaking in the market-place—*when I spoke to all I spoke to none*, 350 ; *Take heart ! God hath died : now do "we" desire—the superman to live*, 351 ; calls to the *Higher men* to surpass the masters of to-day, 352 ; *If ye would go up high then use your own legs*, 356 ; his songs to laughter—*this crown of the laughter—this rose-garland crown . . .* 361 ; he escapes from his guests and seeks his animals, 363 ; is missed by the old magician, 364 ; who seizes his harp and sings, 365 ; save the spiritually conscientious one all are captured by the magician's song, 369 ; Zarathustra is acclaimed by the *Higher men* as *courage with eagle's pinions and serpent's wisdom*, 371–2 ; among daughters of the desert, 373 ; the wanderer who called himself Zarathustra's shadow reappears, 373 ; and after speaking, sings, 374 ; *the Awakening* : the cave where the guests are assembled becomes full of noise, 379 ; the guests perform a strange litany, in which the braying of the ass fills a prominent part, 382 ; *the ass festival*, 384 ; *the drunken song* : the ugliest man finds expression for a question, 389 ; Zarathustra's *Roundelay*, 391 ; he again apostrophises the sun—*Thou*

The volumes referred to under numbers are as follow :—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

*great star, thou deep eye of happiness . . . 398 ;
the Sign, 398 ; a sign that cometh to him that
his children are nigh—a long, soft lion-roar, 400 ;
his departure, 402.*

Zarathustra, his domain, xiii. 118.

- an old atheist, xv. 410 ; alluded to, 108.
- the people's estimation of the good, xvi. 259 ;
on the lack of goals, 259 ; the dissolution of
morality, 260 ; the burden of the commander,
261 ; men and deeds, 262 ; the aim of, the over-
coming of morality, 263 ; the herald to call forth
law givers, 264 ; the ruler, 264 ; the ruler must
first rule in himself, 265 ; rejoices that the time is
ripe for an order of rank among individuals, 266 ;
his task, 266 ; *the new holiness of rulers*—the
renunciation of happiness and ease, 266–7 ; the
creator, far-sighted—the good man, near-sighted,
267 ; *we must make our ideals prevail*—the
Eternal Recurrence, the turning point in history,
267 ; opens the chamber of truth, 268 ; *we must
create beyond ourselves*, 269 ; his desire with re-
gard to mankind, 269 ; his creation of super-
man, 270 ; his fundamental proposition, 271 ;
my predecessors, 273 ; his transvaluations of death,
disease, procreation, pity, 273 ; education, main-
tenance of the species, 274 ; the creation of the
thought of Recurrence, 274 ; the hesitation of
the disciples, 275 ; the “will to suffering,” 276 ;
Higher men who come in despair, 277 ; the
typical suffering of the reformer, 279 ; can only
dispense happiness once the order of rank is re-

Human, ii. VIII, *Case of Wagner*. IX, *Dawn of Day*. X, *Joyful Wisdom*. XI, *Zarathustra*. XII, *Beyond Good and Evil*. XIII, *Genealogy of Morals*. XIV, *Will to Power*, i. XV, *Will to Power*, ii. XVI, *Antichrist*. XVII, *Ecce Homo*.

stored, 281; his doctrines must be taught, 281.

Zarathustra, as holding a place in Nietzsche's life-work, xvii. 3; his halcyonic tones, 4; quoted, 4; on deliverance from loathing, 26; future endowment of chairs for interpreting, 55; on the ideal reader, 62; his name may be substituted for that of Wagner in the essay—*Richard Wagner in Bayreuth*, 74; to understand the type one must be clear as to the condition of *great healthiness*, 99; *Joyful Wisdom* quoted, 99–100; on inspiration, 103; Nietzsche's psychological view of himself during the years of *unparalleled distress* that were relieved by the periods of industry during which *Zarathustra* was conceived, 105; described, 107; the concept superman, 108; the psychological problem presented by the type, 109; his *night song* quoted, 110; his determination of his life task, 112–3; *the question as to what Zarathustra precisely meant answered*, 133; quoted, 136; the first psychologist of *the good man*, and perforce the friend of *the evil man*, 137.

Zarathustra Thus Spake, quoted, i. 15.

- quoted, x. 350.
- Nietzsche and the reader whom he would allow to pass muster as knowing that book, xiii. 12.
- the deepest book mankind possesses, xvi. 111; alluded to in the preface to *The Antichrist*, 125; *Explanatory Notes to*, 259–81.
- as holding a place in Nietzsche's life-work, xvii. 3; future endowment of chairs for interpreting, 55;

The volumes referred to under numbers are as follow:—I, Birth of Tragedy. II, Early Greek Philosophy. III, Future of Educational Institutions. IV, Thoughts out of Season, i. V, Thoughts out of Season, ii. VI, Human, all-too-Human, i. VII, Human, all-too-

reviewed by Nietzsche himself, 96–105; the fundamental idea of,—*Eternal Recurrence*—first conceived 1881—thus noted—*six thousand feet beyond man and time, 96*; might be classified under the rubric *Music, 97*; the last part of, written in the hallowed hour when Richard Wagner gave up the ghost in Venice, 97; circumstances in which it originated, 98–9; the periods of its composition, 104; Nietzsche's psychological view of himself during the years of its composition, 105; nothing ever produced out of such a superabundance of strength, 106.

Zeller, the works of, v. 190.

Zeno, and the idea of *the Infinite, ii. 129*; and Parmenides, 131.

— the reward of, v. 186.

Zeus, his gift of hope to encounter Pandora's ills, vi. 82.

Zola, his love of ugliness, xv. 264; an example of the art of tyrannising, 267.

— *and the love of stinkings, xvi. 60*.

Zöllner, alluded to, v. 53.

Zoology, and consciousness, x. 296.

Human, ii. VIII, Case of Wagner. IX, Dawn of Day. X, Joyful Wisdom. XI, Zarathustra. XII, Beyond Good and Evil. XIII, Genealogy of Morals. XIV, Will to Power, i. XV, Will to Power. ii. XVI, Antichrist. XVII, Ecce Homo.

VOCABULARY OF FOREIGN WORDS AND PHRASES

TRANSLATED BY P. V. COHN, B.A.

THE Editor has from time to time received letters suggesting that translations should be given of the Latin, French, and other foreign quotations which occur rather frequently in the works of Nietzsche. In most cases these words and phrases have been preserved in the text, in order to keep the flavour of the original: nor was it considered desirable to disfigure the pages with an excess of footnotes. The following vocabulary will, it is hoped, meet the needs of readers. The volumes are given in alphabetical order of number as in the advertisement index, but the quotations are arranged in order of pages, the numbers heading the quotations being those of the pages. Wherever a word or phrase seemed to require comment as well as translation, notes have been added. Cross references are given to the pages of the volumes.

I. THE BIRTH OF TRAGEDY.

p. 5. *in artibus*: in art.
profanum vulgus: the uninitiated mob. A phrase from Horace.

p. 9. *terminus technicus*: artistic end.

p. 10. *Welt*, etc.: World as Will and Idea.

p. 25. *principium individuationis*: principle of individualisation.

p. 35. *Moira*: Fate.

p. 51. *perpetuum vestigium*: endless trace.
Des Knaben Wunderhorn: The Boy's Enchanted Horn. A famous collection of folk-songs by Arnim and Brentano, 1806.

p. 57. *Oceanides*: Daughters of Oceanus.

p. 96. *epos*: epic.

p. 100. *deus ex machina*: God in the car. The god who in Euripides often cuts the knot of a difficult situation was lowered on to the stage in a contrivance known as *machina*.

νοῦς (nous): mind.

p. 102. *sophist*: wisdom-monger. The Sophists in fifth-century Greece were men who travelled about the country teaching rhetoric and science for considerable fees. Their methods (especially their attempt to make "the worse appear the better

THE BIRTH OF TRAGEDY

cause") were attacked by Socrates and his school.

p. 103. *daimonion*: lit., supernatural thing. A daimon was a lower order of divinity than a theos. Applied by Socrates to his "warning voice" (see context).

per defectum: by deficiency.

p. 109. *ancilla*: handmaid.

p. 110. *deus ex machina*; see above, on p. 100.

p. 121. *principium individuationis*; see above, on p. 25.

p. 123. *a priori*: lit. "from the former": applied in logic to ideas which are innate and do not proceed from outside experience.

p. 125. *abstracta*: abstracts.

universalia post rem, ante rem, in re: generalities after the particular, before the particular, in the particular.

p. 131. *dithyramb*: hymn in honour of the wine-god Dionysus.

p. 132. *dénouement*: unravelling of a plot.

p. 139. *æternæ veritates*: eternal verities.

p. 142. *stilo rappresentativo*: representative style.

p. 155. *epigones*: after-born, successors, posterity.

p. 158. *imperium*: rule, empire.

p. 171. *quid pro quo*: tit for tat.

p. 177. *sub specie æterni*: in eternal form (see below).

VOCABULARY OF FOREIGN PHRASES

p. 178. *sub specie sæculi*: in temporary form (lit.
“under the form of the period”).

p. 187. *Delian*: of Delos (the island sacred to Apollo).

p. 191. *contra*: against, opposed to.

II. EARLY GREEK PHILOSOPHY AND OTHER ESSAYS.

p. 12. *bellum*: war.
omnium contra omnes: of all against all.

p. 23. *λάθε βιώσας* (*lathē biosas*): live without
drawing attention to yourself (lit. escape
notice having lived).

p. 25. *inesse*, etc.: nay more, they (the Germans)
think that there is in women some holy
and prophetic quality, and they neither
spurn their advice nor disregard their
oracular utterances.

p. 37. *missa solemnis*: solemn mass.

p. 47. *par nobile fratrum*: famous pair of brothers.
From Vergil.

p. 55. *odium figulinum*: hatred of potters (for pot-
ters).

p. 58. *agens*: agent.

p. 60. *hors de concours*: outside the competition.

p. 65. *credo quia absurdum est*: I believe it because
it is absurd (a phrase from Tertullian).

EARLY GREEK PHILOSOPHY AND OTHER ESSAYS

p. 67. *nil admirari*: admiring nothing. Horace's equivalent for indifferentism.

illam, etc.: That very health which they prate about, they acquire not by muscle-building but by fasting.

p. 68. *in summa*: altogether.

p. 82. *Epigones*; see on I., p. 155.

p. 83. *fatum libellorum*: the destiny of books. An allusion to the Latin saying, "habent sua fata libelli," "books have their special destinies."

p. 89. *Orpheans*: followers of Orpheus.

p. 100. *mira*, etc.: wonderful is the appropriateness of words in certain matters, and the usage of our older speech designates some things by the most effective terms.

p. 101. *cosmodicy*: justification of the "World."

p. 109. *essentia*: being.
Logos: Word.

p. 111. *plaudite, amici!*: applaud, my friends! Roman plays were wont to end with a request that the audience should applaud.

p. 126. *existentia*: existence.

p. 127. *conditio sine qua non*: indispensable condition.

p. 128. *veritas eterna*: eternal truth.

p. 129. *ambulo, ergo sum*: I walk, therefore I am.

VOCABULARY OF FOREIGN PHRASES

p. 130. *atomon*: atom, indivisible thing.
veritas eterna; see above, on p. 128.

p. 132. *argumenta ad hominem*: arguments addressed to the individual.
ex concessis: based on conceded points.

p. 144. *causa sui*: uncaused cause.

p. 145. *chalaza*: hail.

p. 149. *præmissa*: premisses.

p. 152. *deus ex machina*; see on I., p. 100.

p. 156. *odiprofanum vulgus et arceo*: I hate the uninitiated mob and keep it at a distance.
From Horace.

p. 158. *causa efficiens*: efficient (*i.e.* immediate) cause.
causa finalis: final cause.

p. 165. *νείκος (neikos)* strife.
ἀπόρροιαι (aporrhōiai): outflows.
ὄντα (onta): things that are.

p. 169. *optime*: in the best way.

p. 176. *bellum*, etc.; see above, on p. 12.

p. 180. *qualitas occulta*: hidden quality.

p. 182. *templum*: temple.

p. 188. *mythos*: myth.

III. THE FUTURE OF OUR EDUCATIONAL
INSTITUTIONS.

p. 55. *laisser-aller*: letting things slide.
p. 72. *beneficio naturæ*: by a benefit of nature.
p. 73. *ubertas ingenii*: fertility of genius.
p. 104. *natura non facit saltus*: nature does not take jumps (*i.e.* she proceeds gradually).
p. 120. *hoc genus omne*: all that class.
p. 137. *in tyrannos*: against tyrants.
p. 141. *danse macabre*: Dance of Death. The name applied to allegorical groups, representing the power of death over mortals, that were a favourite subject of mediæval art from the fourteenth century onwards.
homo sapiens : the wise man.
p. 147. *ex professo* : avowedly.
p. 153. *viva voce* : orally.
p. 162. *punctum saliens* : salient point.

IV. THOUGHTS OUT OF SEASON, VOL. I

p. 12. *tutti unisono*: all one sound.
p. 17. *nil admirari*; see on II., p. 67.
p. 19. *satisfait*: satisfied person.

VOCABULARY OF FOREIGN PHRASES

p. 33. *Wanderjahre*: wander years, period of travel.

p. 36. *tamquam re bene gesta*: as if the victory had been won.

p. 50. *bellum*, etc.; see on II., p. 12.

p. 58. *système de la nature*: system of nature.

p. 61. *otium sine dignitate*: leisure without dignity.

p. 69. *totum ponere*: to present as a whole.

p. 86. *tutti unisono*; see above, on p. 12.

p. 92. *illam ipsam*, etc.; see on II., p. 67.

p. 103. *raison d'être*: reason for existing.

p. 165. *opus metaphysicum*: metaphysical work.

V. THOUGHTS OUT OF SEASON, VOL. II.

p. 3. *ceterum censeo*: however, I am of the opinion. Referring to the words with which Cato the Censor (238-149 B.C.) ended his speeches in his later years, *ceterum censeo Carthaginem esse delendam*: however, I am of the opinion that Carthage must be destroyed.

p. 20. *deus ex machina*; see on I., p. 100.

p. 29. *a posteriori*: lit. "from the later": in logic, applied to arguments based on experience.

p. 31. *fiat veritas, pereat vita*: let truth be done, though life be destroyed.

THOUGHTS OUT OF SEASON

p. 44. *corpora*: bodies.
vilia: vile.

p. 56. *historiens de M. Thiers*: M. Thiers' band of historians.

p. 59. *theologus*, etc.: vulgar liberal theologian.

p. 60. *memento mori*: reminder of death.

p. 73. *ira et studium*: anger and prejudice.
sine ira et studio: without anger or prejudice.
advocatus diaboli: devil's advocate. See note on *advocatus dei*, XII., p. 48.
natura naturans: creative nature.

p. 78. *ex causis efficientibus*: from efficient causes.
ex causa finali: from a final cause.

p. 83. *a posteriori*; see above, on p. 29.
animæ magnæ prodigus: lavish of his noble soul. From Horace's Odes, in reference to Aemilius Paullus, who at the battle of Cannæ refused an offer of escape from Hannibal.

p. 93. *æterna veritas*; see on II., p. 128.

p. 94. *cogito ergo sum*: I think, therefore I am.
vivo ergo cogito: I live, therefore I think.
esse: being.
vivere: living.

VI. HUMAN, ALL-TOO-HUMAN, VOL. I.

p. 3. *acedia*: carelessness.

p. 6. *mater sæva cupidinum*: savage mother of the desires. Applied to Venus by Horace (*Odes*, IV. 1, 5).

p. 12. *otium*: leisure.
O si tacuisses, philosophus mansisses: O, if only you had held your tongue—you would have remained a philosopher.

p. 14. *æterna veritas*; see on V., 93.

p. 24. *causa*: cause.

p. 36. *monumentum ære perennius*: a monument more enduring than brass (Horace).

p. 55. *Sentences*, etc.: moral maxims and sentences.
ce que, etc.: what the world calls virtue is generally nothing but a phantom created by our passions and endowed with an honourable name, in order that we may do what we wish with impunity.

p. 60. *esse*; see on V., p. 94.
operari: operating.

p. 70. *pudendum*: thing to be ashamed of.
sachez aussi, etc.: know also that nothing is more common than wrongdoing for the pleasure of doing wrong.

p. 75. *individuum*: individual, undivided thing.
dividuum: divided thing.

p. 91. *moralité larmoyante*: tearful morality.

p. 92. *unusquisque*, etc.: every man has so much right as he has power to enforce it.
quantum potentia valere creditur: as he is believed to have power to enforce it.

p. 100. *ἀδυτον* (*aduton*): sanctuary.

p. 114. *sensu allegorico*: in an allegorical sense.

p. 116. *consensus sapientium*: the common opinion of philosophers.
consensus gentium: the common opinion of the nations.

p. 129. *daimonion*; see on I., p. 103.

p. 135. *si on croit*, etc.: if we think that we love our mistress for her sake, we are much mistaken.

p. 140. *spurnere se sperni*: to despise one's being despised.

p. 155. *epigoni*: after-born (=weak imitators).

p. 165. *miraculum*: miracle.

p. 174. *in maiorem artis gloriam*: to the greater glory of art.

p. 175. *corriger la fortune*: to improve upon one's fortune by swindling.

p. 181. *feuilleton*: newspaper serial story or descriptive article.

p. 195. *cis, des*: c sharp and d flat.

p. 199. *Divina Commedia*: Divine Comedy. The title of Dante's great epic.

VOCABULARY OF FOREIGN PHRASES

p. 212. *pudendum*; see above, on p. 70.

p. 215. *esprit fort*: powerful mind.

p. 229. *nous ne*, etc.: we are not descended from monkeys, but we are going in that direction.

p. 230. *ah, mon*, etc.: ah, my dear Sulzer, you are not sufficiently acquainted with that accursed race to which we belong.

p. 251. *pensum*: school exercise.

p. 261. *censor vitæ*: censor of life.

p. 316. *ceterum censeo*, see on V., p. 3.

p. 316. *quand la populace*, etc.: when the masses begin to discuss, all is lost.

p. 321. *patria*: one's native land.

p. 327. *in summa*: in sum.

p. 328. *le désordre organisé*: organised disorder.

p. 334. *écrasez l'infame*: crush the scoundrel!

p. 345. *polis*: city, city-state.

p. 375. *punctum saliens*; see on III., p. 162.
umana commedia: human comedy. A sort of coalescence of Dante's "Divina Commedia" and Balzac's "Comédie Humaine."

p. 379. *casus belli*: cause of war.

p. 384. *a posteriori*; see on V., p. 29.

p. 389. *bellum*, etc.; see on II., p. 12.

p. 398. *credo*, etc.; see on II., p. 65.

VII. HUMAN, ALL-TOO-HUMAN, VOL. II.

p. 1. *ego ipsissimus*: this peculiar Latin superlative may be rendered "I at my selfest." "*Ipsissimum*" is neuter, and means lit. "the selfest thing."

p. 14. *croyez-moi*, etc.: believe me, my friend, error also has its merits.

p. 20. *historia in nuce*: history in a nutshell.

p. 21. *plaudite, amici*; see on II., p. 111.

p. 24. *pereat*, etc.: let the world be destroyed, so long as I am saved.

p. 35. *beatus ille qui procul negotiis*: happy he who far from business (and freed from money-lending, ploughs his ancestral fields with his own oxen). Horace, *Epodes*.

p. 52. *oremus nos, Deus laboret*: let us pray and let God work. Nietzsche's humorous adaptation of the monastic *laborare et orare* "to work and to pray."

p. 60. *double entendre*: word or phrase with double meaning.

p. 64. *pulchrum*, etc.: beauty is within reach only of the few.

VOCABULARY OF FOREIGN PHRASES

p. 83. *sibi scribere*: to write for oneself.

p. 94. *vox populi*: the voice of the people.

p. 116. *numen*: godhead.

p. 129. *meum, tuum*: mine and thine.

p. 143. *pia fraus*: pious fraud.

p. 157. *émeute*: riot.

p. 161. *gaudeamus igitur*: therefore let us rejoice.
The opening of a famous German
students' song.

p. 184. *a minori ad maius, à parte ad totum*: from
the less to the greater, from the part
to the whole.

p. 193. *vanitas vanitatum homo*: vanity of vanities
is man.

p. 202. *jus talionis*: the law of compensation on the
principle of an eye for an eye.

p. 203. *ignorantia legis*: ignorance of law.

p. 211. *æquum*: equity.

p. 219. *in majorem gloriam*: to the greater glory.

p. 222. *le bon Dieu*: the good God.

p. 229. *Moira*: Destiny.

p. 270. *arrière-pensée*: after thought.

p. 295. *Natura*, etc.: Nature does not take jumps.

p. 297. *lèse majesté*: outrage on majesty.

p. 302. *Dialogues des Morts*: Dialogues of the Dead.

ESSAYS ON WAGNER

p. 315. *polis*: see on VI., p. 345.

p. 325. *nos ennemis naturels*: our natural enemies.

p. 328. *sacrifizio dell' intelletto*: sacrifice of the intellect. A Jesuit phrase.

p. 343. *quousque tandem*; see on VIII., p. 51.

p. 352. *nil admirari*; see on II., p. 67.

VIII. ESSAYS ON WAGNER, ETC.

p. 3. *l'impidezza*: clearness.

p. 5. *L'amour*, etc.: Love is of all sentiments the most egotistic, and consequently, when it is wounded, the least generous.

p. 9. *la philosophie*, etc.: philosophy is not enough for the mass of mankind; they need holiness.

p. 11. *bene*, etc.: I made a good voyage when I have been shipwrecked.

p. 13. *Wagner est un névrose*: Wagner is a neurotic.

p. 14. *par excellence*: the very type of, down to the ground.

p. 15. *Pulchrum est paucorum hominum*; see on VII., p. 64.

p. 17. *Sursum*: upwards!
Bumbum: a nonsense German exclamation to mock high-sounding language.

VOCABULARY OF FOREIGN PHRASES

p. 18. *sit venia verbo*: may the word be excused.

p. 23. *histrio*: actor.

p. 24. *ancilla dramaturgica*: handmaid to drama.

p. 25. *alla genovese*: in the Genoese style.
recitativo secco: dry recitative.
leitmotif: leading motive (applied particularly to the recurring phrase of a Wagner opera).

p. 29. *Wagnerus*, etc.: these are the words of Wagner, the leading authority on chastity.
en passant: in passing.

p. 32. *la gaya scienza*: the joyful wisdom.

p. 33. *fable convenue*: a legend agreed upon.

p. 38. *in rebus musicis et musicantibus*: in matters of music and musicians.

p. 40. *cave canem*: beware of the dog.

p. 50. *feminini generis*: of the feminine gender.
le moi est toujours haïssable: the ego is always hateful.
fæda superstition: foul superstition.

p. 51. *Quousque tandem, Crispi*: How long, pray, Crispi? Nietzsche here addresses to the well-known Italian statesman Crispi the words of Cicero to Catiline: *Quousque tandem, Catilina, abutere patientia nostra?* "How long, pray, Catilina, will you abuse our patience?"

p. 59. *petit fait vrai*: little true fact.

- p. 60. *pur sang*: pure-blooded.
- p. 62. *haut-relief*: high relief.
- p. 67. *Flaubert est*, etc.: Flaubert is always detectable, the man is nothing, the work is everything.
- p. 69. *delicatesses*: delicatenesses.
l'âme moderne: the modern soul.
- p. 79. *amor fati*: love of destiny.
- p. 81. *das*, etc.: the veiled portrait at Sais.
- p. 82. *tout*, etc.: to understand everything is to despise everything. An allusion to the saying of Mme de Staël: "To understand everything is to pardon everything."
- p. 90. *C'est la*, etc.: It is madness to seek to think and feel beyond our strength.
- p. 91. *καλὸς Σωκράτης* (*kalos Sokrates*): beautiful Socrates.
- p. 92. *allegro con brio*: lively with gusto.
- p. 95. *genres*: kinds, schools (especially of art).
- p. 96. *allegro con fuoco*: lively with fire.
- p. 110. *bene*, etc.; see above, on p. 11.
- p. 115. *dubito*: I doubt it.
- p. 136. *il faut*: one must tell the truth and sacrifice oneself.
- p. 140. *ut imprimis*, etc.: that above all he may prove of what use they may be in more serious studies.

p. 141. *non tam*, etc.: I do not fix so high a value upon my little emendations as to hope or demand any special favour from this source.

p. 143. *τεχναῖ* (*technai*) *artes*: arts.

p. 154. *infimarum*, etc.: for the lowest virtues of the Greeks scholars have praise, for the mediocre admiration, for the highest no sense whatever.

p. 155. *ἀριστεύειν* (*aristuein*). No single equivalent can be given for this peculiarly Greek verb. It means, to show the virtues and perform the actions of the best type of man, of the aristocrat in the highest sense. It seems almost desecration to render this beautiful word by a slang phrase: but really “play the game” is our nearest English expression.

πόλις (*polis*): city, city-state.

p. 157. *Σωφροσύνη* (*sophrosyne*): temperance, self-restraint.

p. 158. *gravitas*: dignity, seriousness. The quality which the Romans most prided themselves on possessing.

nugari: to trifle, to play the fool.

p. 160. *αιὲν ἀριστεύειν* (*aien aristuein*); see above, on p. 155; “aien” = always.

ἀγών (*agon*): contest used especially of the games, poetical competitions, etc., at Greek festivals.

p. 162. *ratio*: this Latin word has many senses, the fundamental ones being “reason” or “reckoning”: here it seems to mean “the rationalising spirit.”

p. 164. *pudendum*; see on VI., p. 70.

p. 166. *vide tragoeediam*; see tragedy.

p. 181. *police des mœurs*: moral censorship.

IX. THE DAWN OF DAY.

p. 5. *de fonder*, etc.: to found upon earth the kingdom of wisdom, justice and virtue.

p. 6. *credo quia absurdum est*; see on II., p. 65.

p. 8. *lento*: slowly (musical term).

p. 18. *post hoc*: after this.

p. 34. *pia fraus*: pious fraud.

p. 41. *arrière-pensées*; see on VII., p. 270.

p. 47. *vita activa*: active life.

p. 48. *vita contemplativa*: contemplative life.

p. 49. *pudenda origo*; shameful origin.

p. 50. *abstracta*: abstracts.

p. 54. *nihil humani*, etc.: I consider nothing human strange to me. From Terence.

p. 59. *spernere se sperni*; see on VI., p. 140.

spernere se ipsum: to despise one's self.

VOCABULARY OF FOREIGN PHRASES

p. 61. *arrière-pensées*; see on VII., p. 270.

p. 65. *odium generis humani*: hatred of the human race. From Tacitus's famous account of the alleged implication of the Christians in the great fire of Rome under Nero. Nietzsche takes the genitive *generis humani* as objective: it may also be subjective—"hatred felt for them by the human race."

p. 72. *ære perennius*; see on VI., p. 36.

p. 92. *deus absconditus*: hidden god.

p. 93. *in effigie*: in effigy.

p. 99. *O pudenda origo*; see above, on p. 49.

p. 136. *Moira*; see on VII., p. 229.

p. 137. *vivre pour autrui*: to live for others.

p. 138. *On n'est*, etc.: We are good only by virtue of pity: therefore there must needs be some element of pity in all our feelings.

p. 154. *qualitas occulta*: hidden quality.

p. 164. *refugium*: refuge.

p. 173. *error veritate simplicior*: error more straightforward than truth.

p. 175. *homo pamphagus*: omnivorous man.

p. 179. *credat Judæus Apella*: let the Jew Apella believe it. By this phrase in his Satires Horace means "let a credulous person believe this: I don't." It seems strange, perhaps, that the Jew should ever have

been taken as a type of credulity : but this was probably due to his being credited by the Romans with numerous inexplicable superstitions.

p. 193. *esprit*: wit.

p. 211. *spernere se sperni*; see on VI., p. 140.

p. 215. *bestia triumphans*: triumphant beast. Perhaps an allusion to Giordano Bruno's book *Spaccio della bestia trionfante*.

p. 220. *nil admirari*; see on II., p. 67.

p. 221. *admirari est philosophari*: to wonder (or admire) is to be a philosopher.

p. 223. *in summa*: in sum.

p. 258. *chi non ha non è*: he who has not is not.

p. 263. *profanum vulgus*; see on II., p. 156.
in maiorem dei gloriam: to the greater glory of God.

p. 267. *facta*: facts.

ficta: invented.

p. 303. *remedium amoris*: remedy for love. "Remedia Amoris" is the title of a well-known poem of Ovid.

p. 304. *credo quia absurdum est*: I believe it because it is absurd.

credo quia absurdus sum: I believe it because I am absurd.

p. 311. *embellir la nature*: to improve upon nature.

p. 318. *vita practica*: practical life.

VOCABULARY OF FOREIGN PHRASES

p. 328. *hic Rhodus hic salta*: here is Rhodes, here leap.

p. 335. *ubi pater sum, ibi patria*: where I am a father (to an idea), there is my fatherland. The Latin proverb quoted in the note means "where I am happy, there is my fatherland."

p. 353. *bon ton*: good form.

p. 357. *gloria mundi*: glory of the world.

X. THE JOYFUL WISDOM

p. 3. *incipit tragœdia*: here begins the tragedy.
incipit paraœdia: here begins the parody.

p. 21. *et hoc genus omne*: and all that breed.
primum scribere, deinde philosophari: first to write, then to philosophise.

p. 46. *andante*: slow (musical term).

p. 49. *raison d'être*: reason for existing.

p. 61. *l'ordre du jour pour le roi*: the order of the day for the king.

p. 73. *historia abscondita*: hidden history.

p. 75. *plaudite, etc.*: applaud, my friends, the comedy is over.
qualis artifex pereo: what an artist is being lost to the world in me!
qualis spectator pereo: what a spectator is being lost to the world in me!

THE JOYFUL WISDOM

p. 77. *hoc est ridiculum, hoc est absurdum*: this is ridiculous, this is absurd.
physis: nature, constitution.

p. 101. *pudendum*; see on VI., p. 70.

p. 104. *in eroticis*: in matters of love.

p. 115. *esprit*: wit.
est magna res tacere: it is an important matter to hold one's tongue.

p. 116. *imperium Romanum*: Roman Empire.

p. 118. *ferocia animi*: ferocity (or boldness) of soul.
melos: melody, song, lyric poem.

p. 125. *Vita nuova*: The New Life. Dante's autobiography.

p. 128. *régime*: rule, system.

p. 129. *Ah! mon ami*, etc.: Ah! my friend, I am leaving this world, where the heart must either break or steel itself.

p. 134. *principium individuationis*; see on I., p. 25.

p. 139. *in usum Delphinorum*: for the use of the Dauphins. Expurgated editions of the classics were made for the use of the French royal princes.

p. 140. *bourgeois*: middle-class.
noblesse: nobility.
esprit; see above, on p. 115.
élégance: elegance.

p. 165. *amour-plaisir*: love based on pleasure.
amour-vanité: love based on vanity.

p. 169. *requiem eternam Deo*: eternal rest in the Lord.

VOCABULARY OF FOREIGN PHRASES

p. 174. *crimen læsæ majestatis divinæ*: crime of outraging the Divine majesty.

p. 185. *homo pœta*: man as poet.

p. 186. *dénouement*: unravelling of the plot.
mentiri: to lie.

p. 191. *les souverains rangent aux parvenus*: monarchs rank with parvenus.

p. 196. *hic niger est*: this man is black.

p. 207. *sit venia verbo*; see on VIII., p. 18.

p. 213. *sum*, etc.: I am, therefore I reflect: I reflect, therefore I am.
amor fati: love of (one's) destiny.

p. 217. *vita contemplativa*; see on IX., p. 48.
vita religiosa: religious life.

p. 235. *vis contemplativa*: contemplative power.
vis creativa: creative power.

p. 238. *placitum*: thing determined.

p. 250. *in media vita*: in the midst of life.

p. 254. *esprit*; see above on p. 115.
otium: leisure.

p. 255. *bellum*; see on II., p. 12.

p. 256. *quando*, etc.: since even in the case of the wise, the desire for glory is the last thing whereof they divest themselves.

p. 257. *non ridere*, etc.: not to laugh, not to mourn, nor to hate, but to understand.
intelligere: to understand.

p. 271. *incipit tragœdia*; see on p. 3.

THE JOYFUL WISDOM

p. 273. *carcasse*, etc.: You tremble, my carcase? you would tremble far more if you knew whither I am taking you.

p. 281. *consensus*: agreement.

p. 286. *naturalisme*: naturalism.
la vérité vraie: true truth.

p. 289. *déraisonnable*: addle-pated.

p. 290. *homines religiosi*: religious men.

p. 294. *disciplina voluntatis*: disciplining of the will.

p. 295. *vis inertiae*: deadweight.

p. 303. *Græculus histrio*: paltry Greek actor.

p. 306. *causaliter*: causally.

p. 310. *elegantia psychologica*: psychological elegance.
sub specie speciei: under the form of a form.

p. 327. *in litteris et artibus*: in literature and art.

p. 334. *terminus*: term.

p. 335. *proprium*: peculiar property.
ipsissimum: very own (lit. selfest).

p. 336. *praxis*: practice.
amor intellectualis dei: intellectual love of God.
deus: god.
in summa: in sum.

p. 349. *diu noctuque incubando*: by brooding night and day over it.

p. 365. *rimus remedium*: rhyme as a remedy.

XII. BEYOND GOOD AND EVIL.

p. 7. *de omnibus dubitandum*: everything must be doubted.

p. 8. *niaiserie*: stupidity.

p. 9. *a priori*; see on I., p. 123.

p. 10. *Tartuffery*: hypocrisy. From *Tartuffe*, the hypocritical hero of Molière's celebrated comedy.

p. 12. *mise en scène*: stage setting.

p. 13. *adventavit*, etc.: the ass, beautiful and most strong, has come.
Stoa: the Porch. A collective term for the Stoic school of philosophers.

p. 14. *causa prima*: first cause.

p. 16. *a priori*; see on I., p. 123.

p. 17. *niaiserie allemande*: German stupidity.

p. 18. *quia*, etc.: because there is in it a soporific virtue (*virtus dormitiva*), the property of which is to numb the senses (*sensus assoupire*). *Assoupire* is a comically Latinised French word, invented by the sham doctor in Molière's *Médecin malgré lui*.

p. 19. *atomon*: atom, indivisible thing.

p. 22. *reductio ad absurdum*: reduction to absurdity. Applied to Euclid's method of prov-

ing a proposition by showing the absurdity of all assumptions but the true one.

causa sui: uncaused cause.

- p. 23. *contradictio in adjecto*: contradiction in terms.
- p. 28. *l'effet c'est moi*: the effect is myself.
- p. 31. *la religion de la souffrance humaine*: the religion of human suffering.
- p. 32. *ni dieu ni maître*: neither god nor master.
- p. 34. *sacrifizio dell' intelletto*; see on VII., p. 25.
- p. 35. *O sancta simplicitas*: O holy simplicity!
- p. 41. *tempo*: time (primarily applied to music).
presto: quick (musical term).
nuances: shades.
in moribus et artibus: in morals and art.
- p. 42. *allegriSSimo*: very lively (musical term).
petit fait: trifling fact.
- p. 43. *minotaur*: a mythical Greek monster, half man, half bull.
- p. 45. *nuance*: see above, on p. 41.
- p. 48. *advocatus dei*: God's advocate. The opponent, in mediæval plays, of the "Devil's advocate."
- p. 49. *naïveté*: artlessness.
- p. 50. *valeurs*: values.
- p. 51. *il ne cherche le vrai que pour faire le bien*: he only looks for truth so as to do good.

VOCABULARY OF FOREIGN PHRASES

p. 54. *pour être*, etc.: to be a good philosopher one must be dry, clear and free from illusions. A banker who has made a fortune has part of the character requisite for making philosophical discoveries, that is to say, for seeing clearly into things as they are.

p. 64. *homines religiosi*; see on X., p. 290.
imperium Romanum; see on X., p. 116.

p. 65. *absurdissimum*: most absurd.
nuance; see above, on p. 41.

p. 67. *type vécu*: a type that has lived.

p. 69. *disons*, etc.: let us then say boldly that religion is a product of the normal man, that man is nearest to truth when he is most religious and most assured of a boundless destiny. . . . It is when he is good that he wishes virtue to correspond to an eternal order: it is when he looks at things in a disinterested way that he finds death revolting and absurd. How can we fail to presume that it is at such moments that man sees best?
la niaiserie religieuse par excellence: religious stupidity at its height.

delicatezza: delicacy.

p. 70. *unio mystica et physica*: physical and mystical union.

p. 71. *rococo*: appertaining to the false classicism of the eighteenth century.

p. 72. *attentat*: attack.

BEYOND GOOD AND EVIL

p. 74. *circulus vitiosus deus*: God is a vicious circle.

p. 78. *homines religiosi*; see on X., p. 290.

p. 88. *tempo*; see above, on p. 41.

p. 91. *pia fraus*: pious fraud.

p. 96. *dans*, etc.: in real love it is the soul that envelops the body.

p. 97. *buona*, etc.: Good women and bad women need the stick.

p. 100. *Utile*: the useful, the expedient.

p. 104. *neminem*, etc.: injure no man, nay, rather help all so far as you can.

p. 106. *laisser-aller*: letting matters slide.

p. 110. *amour-passion*: passionate love.

p. 111. πρόσθε Πλάτων (prosthe Platon), etc.: Plato in front, Plato behind, and a goat in the middle. A parody of Homer's description of the fabulous monster Chimera—"a lion in front, a snake behind, and a goat in the middle."

p. 114. *quidquid*, etc.: whatever he was in daylight, he acts over in darkness.

p. 115. *licentia morum*: licence of morals.

p. 123. *res publica*: commonwealth.

p. 127. *ni dieu ni maître*; see above, on p. 32.

p. 133. *montrer ses plaies*: to display one's wounds.

p. 134. *otium*; see on X., p. 254.

VOCABULARY OF FOREIGN PHRASES

p. 139. *ipsissimosity*: abstract formed from the superlative of the Latin *ipse*, "self."

p. 141. *caput mortuum*: lit. "dead head." A chemical term, used by Nietzsche in its older sense, i.e. the dry residue left over after the distillation of mineral products.

tour de force: feat of skill.

je ne méprise presque rien: I despise scarcely anything.

p. 142. *presque*: almost.
rien: nothing.

p. 143. *bonæ voluntatis*: of good will.

p. 145. *l'art pour l'art*: art for art's sake.

p. 148. *cet*, etc.: that fatalistic, ironic, mephistophelian spirit.

p. 149. *Voilà un homme*: there is a man.

p. 155. *presto*; see above, on p. 41.

p. 161. *bêtise bourgeoise*: middle-class stupidity.

p. 162. *homo bonæ voluntatis*: man of good will.

p. 163. *désintéressé*: disinterested.

p. 165. *bonhomme*: worthy fellow.

p. 166. *barocco*: baroque.
in moribus et artibus: morals and art.
in punto: in detail.

p. 168. *esprit vaste*: wasteful mind.

p. 174. *ce sénateur Pococurante*: that easy-going Parliamentarian. Pococurante, lit. "care-little."

Tartuffism; see above, on p. 10.

p. 176. *sans genie et sans esprit*: without genius and without wit.

p. 202. *noli me tangere*: don't touch me.

p. 203. *rubate*: robbed.

p. 208. *res facta*: thing made.
res nata: thing born.

p. 209. *res facta et picta*: thing feigned and painted.
aere perennius: enduring; see on VI., p. 36.

p. 210. *je méprise*: I despise.

p. 213. *âme française*: French soul.
noblesse: nobility.

p. 214. *bourgeois*: middle-class person.
âme moderne: modern soul.
l'art pour l'art; see above, on p. 145.

p. 215. *romanciers*: novelists.
boulevardiers de Paris: Parisian men about town.
in voluptate psychologica: in psychological pleasure.

p. 219. *lento*: slow (musical term).

p. 229. *désintéressement*: disinterestedness.

p. 230. *raffinement*: refinement.

p. 231. *un bonhomme*; see above, on p. 165. The sense as usual is contemptuous.

p. 232. *gai saber*: joyful wisdom. Nietzsche Germanised this Provencal phrase as the title of one of his books.

p. 234. *polis*: city (especially as "city-state").

VOCABULARY OF FOREIGN PHRASES

p. 235. *nuances*; see above, on p. 41.

p. 236. *cornucopias*: horns of plenty.

p. 238. *différence engendre haine*: difference begets hatred.

p. 239. *demi-monde*: half-world.

p. 240. *furca*: pitchfork.
naturam expellere: to drive out nature.
usque recurret: will always run back.
The whole refers to a line of Horace:
“*naturam expellas furca, tamen usque recurret*”: drive out Nature with a pitchfork, nevertheless she will always return.

p. 244. *progressus in simile*: progress towards the similar.

p. 252. *contradictio in adjecto*; see above, on p. 23.

p. 256. *vertu est enthousiasme*: virtue is enthusiasm.

XIII. THE GENEALOGY OF MORALS.

p. 4. *a priori*; see on I., p. 123.
par excellence: above all.

p. 9. *Tartuffism*; see on XII., p. 10.

p. 17. *partie honteuse*: privy part.
vis inertiae; see on XI., p. 295.

p. 20. *esprit de corps*: corporate spirit.

p. 21. *désinteressé*: disinterested.

p. 23. *Schlecht*: bad.

schlicht: simple. The two following words both mean "simply."

p. 24. *ἐσθλός* (*esthlos*): good.

p. 25. *κακός* (*kakos*): bad.

δειλός (*deilos*): cowardly.

ἀγαθός (*agathos*): good, courageous.

μέλας (*melas*): black.

malus: bad.

Hic niger est: this man is black.

p. 26. *bonus*: good.

bellum: war.

Entzweiung: division into two.

duo: two.

gut: good.

p. 28. *unio mystica*: mystic union.

p. 32. *sub hoc signo*: under this flag.

p. 33. *quaeritur*: it is doubtful.

p. 36. *δειλός* (*deilos*): see above, on p. 25.

| | | |
|-------------------------------------|---|-------------------------------------|
| <i>δειλαιός</i> (<i>deilaios</i>) | } | These words all mean "wretched." |
| <i>πονηρός</i> (<i>ponēros</i>) | | |

μοχθηρός (*mochthēros*)

οἰζυρός (*oizuros*): woeful.

| | | |
|-----------------------------------|---|----------|
| <i>ἄνολβος</i> (<i>anolbos</i>) | } | unhappy. |
| <i>τλήμων</i> (<i>tlēmōn</i>) | | |

δυστυχεῖν (*dustuchein*): to be unfortunate.

| | | |
|--|---|--|
| <i>ξυμφορά</i> (<i>xumphora</i>): accident, misfor- tune. | } | |
| <i>εὖ πράττειν</i> (<i>eu prattein</i>): to fare well. | | |

γενναιός (*gennaios*): noble.

VOCABULARY OF FOREIGN PHRASES

p. 39. *inter pares*: among equals.

p. 41. *ραθυμία* (*rhathumia*): nonchalance.

p. 48. *chef d'œuvre*: masterpiece.

p. 51. *beati*, etc.: happy in the heavenly kingdom, they shall behold the tortures of the damned, in order that their own happiness may be more delightful to them.

p. 52. *at enim*, etc.: Yet thereremain other spectacles, that final and eternal day of judgment, that day unlooked for by the nations, that day scoffed at of men, when so great a legacy of antiquity, and so many births, shall be swallowed up in one fire. How vast will be the spectacle on that day ! How I shall admire, how I shall laugh, how I shall rejoice, how I shall exult, when I behold so many kings and so mighty groaning with Jove himself and their own witnesses in nethermost darkness ! Ay, and the magistrates, the persecutors of the name of the Lord, often in flames more fierce than the leaping flames which their wrath kindled against the Christians !

Moreover, what wise and famous philosophers shall I see, glowing in the same conflagration as their disciples, whom they persuaded that God cared for naught on earth, whom they taught that souls either existed not or would not return to their former bodies ! And poets, too, quaking before the judgment-

seat, not of Rhadamanthus or of Minos, but of an unexpected Christ! Then must we hear the tragedians speak more loudly, cry more piercingly, when the tragedy is their own : then must we recognise the comic actors, looser than ever when loosened by fire : then must we behold the charioteer all glowing in his chariot of fire, then must we contemplate the athletes displaying themselves not in the gymnasium but in the flames, unless even then I should rather not look at them, but feast my insatiable eyes upon those that have raged against the Lord.

“This,” I should say to them “is your carpenter’s son, your harlot’s son, your Sabbath-breaker, your Samaritan, who was possessed of demons. This is the man whom you bought from Judas ; this is He whom you struck with reed and fist, whom you contemptuously spat upon, whom you made to drink gall and vinegar. This is He whom his disciples secretly stole, that He might be said to have risen again ; or whom—in your other version—the gardener took away, lest his own lettuces should be damaged by the crowd of visitors.”

What prætor or consul or pagan priest in his munificence will give thee the chance of gazing on such a sight, of exulting in such joys? And yet even now (at the present hour) we in a measure have them by faith

in the picturing of our imagination. But what are the things that eye hath not seen, nor ear heard and which have not so much as dimly dawned upon the human heart?

Whatever they are, they are more delightful, I think, than circus and both theatres and every race course.

[For an interesting if unsympathetic criticism of this passage—the superb cadence of which is impossible to render in English—see Gibbon's *Decline and Fall*, chap. xv.]

- p. 61. *tabula rasa*: a clean slate.
- p. 62. *vis inertiae*; deadweight.
- p. 71. *si plus*: if they have cut more or less, let it cause no prejudice.
- p. 72. *de faire*, etc. : in doing harm for the pleasure of doing it.
- p. 73. *sympathia malevolens*: malevolent sympathy.
- p. 74. *les nostalgies de la croix*: home-sickness for the Cross.
tour de force; see on XII., p. 141.
- p. 81. *Elend*: misery (originally "exile").
- p. 82. *væ victis*: woe to the vanquished!
- p. 83. *compositio*: compounding (for crimes).
- p. 84. *causa fiendi*: immediate cause (lit. cause of happening).
- p. 89. *toto cælo*: altogether.
- p. 90. *progressus*: progress.
- p. 91. *misarchism*: hatred of ruling.

p. 93. *per analogiam*: by analogy.

p. 95. *instrumentum*: instrument.
morsus conscientiæ: sting of conscience.
gaudium: joy.

p. 109. *causa prima*: primary cause.

p. 121. *morbidezza*: morbidity.
novissima gloriæ cupidus: latest desire for glory.

p. 129. *in maiorem musicæ gloriam*: to the greater glory of music.

p. 131. *une promesse de bonheur*: a promise of happiness.
le désinteressement: disinterestedness.

p. 134. *instrumentum diaboli*: devil's instrument.
remedium: remedy.

p. 135. *la bête philosophe*: the philosophic beast.
optimum: best.

p. 136. *pereat mundus*, etc.: let the world perish, but philosophy be made, let the philosopher be made, let me be made!

p. 143. *nitimus in vetitum*: we strive towards the forbidden.

p. 144. *je combats*, etc.: I fight against a universal spider's web.

p. 145. *jus primæ noctis*: right of the first night. In some cases (especially in France) the feudal lord is said to have had a claim upon his vassal's bride on the first night of the latter's marriage. This

VOCABULARY OF FOREIGN PHRASES

right is, however, probably legendary,
or at any rate it was never exercised.

vetitum: forbidden thing.

p. 151. *crux, nux, lux*: Cross, night, light.

p. 153. *ex hypothesi*: fundamentally.

p. 158. *homines bonæ voluntatis*: men of good will.

p. 167. *entre nous*: between ourselves.

p. 169. *primâ facie*: on the face of it.

p. 170. *il faut s'abétir*: we must make ourselves
stupid.

p. 171. *hesychasts*: quietists.

p. 173. *unio mystica*; see XIII., p. 28.

p. 174. *incuria sui*: carelessness of oneself.

p. 176. *cœnacula*: clubs.

despectus sui: self-contempt.

p. 180. *causa fortior*: stronger cause.

p. 186. *evviva la morte!* long live Death!
quæritur: the question is asked.

p. 187. *magno*, etc.: next but at a great interval.
From Virgil.

in artibus et litteris: arts and letters.

p. 190. *non plus ultra*: unsurpassable.

p. 191. *despectio sui*: looking down on oneself.

p. 195. *par excellence*; see on VIII., p. 14.
secretum: secret.

Minotauros: a mythical monster, half man,
half bull.

THE GENEALOGY OF MORALS

p. 196. *factum brutum*: raw fact.
petit fait; little event.
ce petit faitalisme: untranslateable; the normal form would be *ce petit fatalisme*, "this little fatalism," but Nietzsche substitutes *faitalisme*, from *fait*, "fact."

p. 202. *l'habitude*, etc.: the custom of admiring the unintelligible instead of simply remaining in the unknown.

p. 203. *elegantia syllogismi*: elegance of syllogism.

p. 204. *species anarchistica*: the anarchistic species.
 $\chi\alpha\sigma\mu'\ddot{\delta}\delta\acute{o}\nu\tau\omega\nu$: gap in the teeth.

p. 206. *paralysis agitans*: agitating paralysis.
stimulantia: stimulants.
la religion de la souffrance: the religion of suffering.

p. 209. *patere legem quem ipse tulisti*: suffer the law which you yourself have passed.

p. 210. *faute de mieux*: for want of a better.

p. 217. *pia fraus*; see on VII., p. 143.

p. 218. *laisser-aller*; see on III., p. 55.

XIV. THE WILL TO POWER, VOL. I.

p. 63. *prestissimo*: very quick (musical term).

p. 68. *tout comprendre*, etc.: to understand all is to forgive all.

p. 69. *un monstre et un chaos*: a monster and a chaos.
l'art pour l'art; see on XII., p. 145.

VOCABULARY OF FOREIGN PHRASES

p. 73. *un monstre*, etc.: a cheerful brute is better than a tedious sentimentalist.

p. 76. *ruere in servitium*: to rush into slavery.
From Tacitus.

p. 77. *nouveau riche*: newly rich.

p. 81. *propre, exact et libre*: appropriate, clear-cut and free.

p. 83. *umanità*: humanity.
honnêtes gens: respectable folk.
la bonne compagnie: good society.
vetitum: forbidden thing.
le seigneur de Ferney: the lord of Ferney, *i.e.* Voltaire. The "citizen of Geneva" is Rousseau.

p. 84. *un bel esprit*: a wit.
pour la, etc.: for the rabble, a rewarding and avenging God.
l'honnêteté: respectability.
hommes de lettres: men of letters.
l'insouciance: nonchalance.

p. 85. *vide*: see.

p. 86. *à la Rousseau*: in Rousseau's manner.

p. 87. *Campagna romana*: the Roman Campagna, *i.e.* the country round Rome.
il fallait, etc.: Romulus must have been drunk when he thought of building a city on so ugly a site.
parce que, etc.: because no nation has borrowed less from antiquity, because Spain has undergone no classical influence.

p. 88. *Combien*, etc.: How many leagues would I not travel on foot and how many days in prison would I not endure for the sake of hearing "Don Juan, or the Secret Marriage"? And I know nothing else for which I should make so great an effort.

p. 89. *le ténébreux*: the mysterious one.

p. 90. *Credo quia absurdus est*: I believe him because he is absurd.

p. 96. *reine Thor*: pure fool.

p. 97. *niaiserie*: stupidity.

p. 98. *haute volée*: upper ten (lit. high flight).

p. 100. *laisser-aller*; see on III., p. 55.

p. 103. *demonstratio ad absurdum*: proof by reduction to absurdity.
marasmus femininus: feminine decadence.

p. 199. *sub specie boni*: under the form of the good.

p. 206. *infimarum*, etc.; see on VIII., p. 154.

p. 229. *inter pares*: among equals.

p. 231. *juste milieu*: the just mean.

p. 238. *arrière-pensée*; see on VII., p. 270.
causa prima: first cause.

p. 249. *pur*, etc.: pure, unmixed, crude, fresh, in all its vigour, in all its bitterness.

p. 250. *esse*; see on V., p. 94.
operari; see on VI., p. 60.
sub specie boni; see above, on p. 199.

VOCABULARY OF FOREIGN PHRASES

p. 258. *vetitum*: forbidden thing.

p. 260. *deus myops*: a short-sighted God.

p. 263. *cum grano salis*: with a pinch of salt.

p. 264. *desiderata*: things to be desired.

p. 266. *sensorium*: sense-system.
inventarium: inventory.

p. 282. *primum mobile*: first motive.

p. 301. *inter pares*: among equals.

p. 308. *in rebus moralibus*: in matters of morals.

p. 312. *homo natura*: man as nature.

p. 313. *factum brutum*: a raw fact.

p. 328. *contradiccio in adjecto*; see on XII., p. 23.

p. 342. *Pensées*: Thoughts.

p. 343. *déniaiser la vertu*: to make virtue less stupid.

p. 344. $\gamma\gamma\tilde{\omega}\theta\iota\sigma\varepsilon\alpha\upsilon\tau\sigma\nu$ (*gnothi seauton*): know thyself. The motto inscribed in letters of gold on the temple of Apollo at Delphi.

p. 345. *sophist*; see on I., p. 102.
polis; see on VI., p. 345.
deus autochthonus: god native to the soil.
force majeure: superior force.

p. 352. *inter pares*; see above, on p. 301.

p. 353. *esprit frondeur*: skirmishing (lit. slinging) spirit. The Fronde (*ca. 1650*) was the party of the Parisian Parlement opposed to Mazarin during the minority of Louis XIV.

p. 354. *de rigueur*: compulsory.

p. 358. *roturier*: plebeian.
 $\alpha\delta\iota\alpha\phi\rho\alpha$ (*adiaphora*): indifferentism. One of the main characteristics of the Stoics.

p. 359. *non plus ultra*: unsurpassable.

XV. THE WILL TO POWER, VOL. II.

p. 29. *a priori*; see on I., p. 123.

p. 31. *principium contradictionis*: principle of contradiction.

p. 43. $\pi\rho\hat{\omega}\tau\sigma\nu\psi\varepsilon\tilde{\nu}\delta\sigma$ (*proton pseudos*): first falsehood.

p. 44. *a posteriori*; see on V., p. 29.

p. 48. *omne illud*, etc.: all is true that is perceived clearly and distinctly.

p. 50. *simplex sigillum veri*: simple is the seal of truth.
dico: I say.

p. 52. *une croyance*, etc.: an almost instinctive belief with me is that every man of power lies when he is speaking, and still more so when he is writing.

p. 53. *post hoc*: after this.
propter hoc: because of this.

p. 55. *causa finalis*: final cause.

p. 56. *causa efficiens*: efficient cause.

VOCABULARY OF FOREIGN PHRASES

p. 60. *processus in infinitum*: march to infinity.

p. 76. *regressus in infinitum*: retreat to infinity.

p. 89. *primum mobile*; see on XIV., p. 282.

p. 125. *causæ finales, causæ efficientes*: final causes, efficient causes.

p. 138. *progressus*, etc.: progress to infinity.

p. 154. *l'animal*, etc.: the animal never makes progress as a species. Man alone has made progress as a species.

p. 155. *dénaturer la nature*: go against nature.

p. 157. *sui generis*: unique.

p. 200. *jus talionis*; see on VII., p. 202.

p. 217. *les grandes*, etc.: "the great souls are not those which have fewer passions and more virtues than common souls, but those which have greater designs."

p. 226. *pulchrum*; see on VII., p. 64.

p. 232. *sub specie boni*; see on XIV., p. 94.

p. 233. *il faut vivre*, etc.: one must live, in order to live for others.

p. 240. *παιδίς παιζών*: a child playing

p. 244. *primum mobile*; see on XIV., p. 282.

p. 250. *pudeurs*: reticences.

p. 252. *l'art pour l'art*: art for art's sake

p. 255. *suggestion mentale*: mental suggestion.

p. 259. *erotica*: matters of love.

p. 261. *vers la canaille*, etc.: towards the rabble of scrawlers.

p. 266. *expressivo*: expressiveness.

p. 267. *tous*, etc.: all these moderns are poets who have tried to be painters. One has looked for dramas in history.

p. 270. *mignardise*: affectedness.

p. 274. *pur sang*: pure-blooded.

p. 275. *in rebus musicis*, etc.: in the matter of music and musicians.

p. 302. *aurea mediocritas*: golden mean. From Horace.

p. 336. *diners chez Magny*: dinners at Magny's. A famous Paris restaurant.

p. 343. *naiiserie anglaise*: English stupidity.
Principe: Prince.

p. 350. *delicatesse*: delicacy.

p. 351. *Race*, etc.: race of freedmen, race of slaves torn from our hands, tributary people, new people, licence was granted you to be free, but not to us to be noble; for us everything is a right, for you everything is a favour, we are not of your community: we are complete in ourselves.

p. 352. *μηδὲν ἄγαν* (*meden agan*): nothing in excess.
ἐγκράτεια (*enkrateia*): continence.
ἀσκησις (*askesis*): discipline, exercise.

VOCABULARY OF FOREIGN PHRASES

p. 354. *comprendre c'est égaler*: to understand is to equalise.

p. 355. *otium*: leisure.
laisser-aller; see on III., p. 55.

p. 368. *voluntas*: will.

p. 377. *prava*, etc.: to correct mistakes, to strengthen what is right, and to make holy things more sublime.

p. 381. *maledetto*, etc.: cursed be he who saddens an immortal spirit.

p. 383. *les philosophes*, etc.: philosophers are not made to love each other. Eagles do not fly in company. We must leave that to the partridges, to the starlings. . . . To soar above and have talons, that is the lot of great geniuses.

p. 384. *ipso facto*: of its very nature.

p. 396. *in praxi*: in practice.

p. 397. *dans*, etc.: in the sphere of the ideal and the impossible.

p. 397. *son génie*: his genius has the same build and the same structure; he is one of the three sovereign spirits of the Italian Renaissance.

p. 399. *pur, cru*: pure, raw.

p. 402. *furore espressivo*: expressive frenzy.

p. 408. *cul de sac*: blind alley.

p. 412. *amor fati*; see on VIII., p. 59.

THE TWILIGHT OF IDOLS, THE ANTI-CHRIST, ETC.

p. 427. *deus sive natura*: either God or Nature.
p. 429. *regressus in infinitum*; see above, on p. 76.
progressus; see above, on p. 138.
creator spiritus: creator of the spirit.

XVI. THE TWILIGHT OF IDOLS, THE ANTI-CHRIST, ETC.

p. xvii. *increscunt*, etc.: my spirits rise, my valour gathers strength from its wound.

p. 3. *pudeurs*: modesties.
panem et Circen: bread and Circe (an adaptation of Juvenal's "panem et circenses"—bread and games).
en passant: in passing.

p. 4. *contradictio*, etc.; see on XII., p. 23.

p. 6. *On ne*, etc.: it is only when seated that one can think and write.

p. 9, 10. *consensus sapientium*: agreement of philosophers.

p. 11. *monstrum*, etc.: a freak in appearance, a freak in soul.
buffo: grotesque.

p. 13. *Agon*: contest.

p. 14. *monstrum in animo*: freak in soul.

p. 15. *Le rigueur*: compulsory.

p. 17. *sub specie æterni*: under the form of the eternal.

p. 18. *idée fixe*: rooted idea.

VOCABULARY OF FOREIGN PHRASES

p. 20. *causa sui*: cause of itself.
ens realissimum: most real entity.

p. 25. *Incipit*: begins.

p. 26. *il faut*, etc.: we must kill the passions.

p. 31. *ecce homo!*: Behold the Man!

p. 32. *per se*: in itself.

p. 34. *crede experto*: believe one who has tested.

p. 36. *antecedentia*: antecedents.

p. 37. *horrendum pudendum*: thing to be dreaded
and ashamed of.

p. 38. *nervus sympatheticus*: sympathetic nerve.

p. 45. *termini*: ends.

p. 49. *pia fraus*: pious fraud.

p. 51. *Deutschland*, etc.: Germany, Germany above
all!

p. 56. *pulchrum*, etc.; see on VII., p. 64.

p. 58. *nuances*: shades.

p. 60. *in impuris naturalibus*: in the impure natural
state (a play on "in puris naturalibus").
lactea ubertas: milky copiousness.

p. 64. *Lettres d'un Voyageur*: Letters of a Traveller.

p. 70. *proprium*: peculiar characteristic.

p. 71. *yo me*, etc.: I succeed to myself.
tamquam, etc.: as if after a success.
ut desint, etc.: though my powers fail, yet the
pleasure is worthy of praise.

p. 78. *amor intellectualis dei*: intellectual love of God.

p. 79, 80. *Agon*; see above, on p. 13.

l'art pour l'art: art for art's sake.

p. 82. *aut liberi, aut libri*: either children or books.

je me verrai, etc.: I shall see myself, I shall
read myself, I shall be in ecstasies and
shall say: "Is it possible that I have
been so clever?"

p. 84. *partie honteuse*: privy part.

p. 85. *optimum*: best.

p. 89. *pur et vert*: downright (lit. pure and green).

p. 91. *per se*; see above, on p. 32.

p. 96. *in infinitum*; see on XV., p. 60.

imperium Romanum; see on X., p. 116.

p. 100. *laisser-aller*; see on III., p. 55.

p. 106. *il est indigne*, etc.: it is unworthy of noble
hearts to communicate the pain which
they feel.

grandeur de cœur: greatness of heart.

p. 108. *in rebus tacticis*: in matters of tactics.

canaille: mob.

p. 109. *par excellence*: downright, thorough.

p. 110. *ens realissimum*; see above, on p. 20.

in praxi; see on XV., p. 396.

p. 113. *aere perennius*: more enduring than bronze.
Horace alludes thus to his own poems.

p. 114. *satura Menippaea*: medley of Menippus(a kind
of essays in mingled prose and verse).

principe; see on XV., p. 343.

VOCABULARY OF FOREIGN PHRASES

p. 115. *niaiserie allemande*: German stupidity.

p. 116. *Polis*; see on VI., p. 345.

p. 117. *Cultur der Griechen*: Culture of the Greeks.

p. 127. *largeur de cœur*: largeness of heart, broad-mindedness.

p. 132. *praxis*: practice.

p. 135. *peccatum originale*: original sin.

p. 137. *par excellence*; see above, on p. 109.

p. 140. *arrière-pensée*: afterthought.

p. 142. *nervus sympathicus*; see above, on p. 38.

p. 143. *ardeurs*: ardours.

p. 146. *sub specie Spinozæ*: under the form of Spinoza.
absolutum: absolute.

p. 147. *ultimum*: last thing.

p. 155. *non plus ultra*: unsurpassable degree.

p. 158. *in historicis*: in matters of history.

p. 162. *residuum*: residue.

p. 164. *in psychologicis*: in matters of psychology.

p. 165. *habitus*: state.

p. 167. *proprium*; see above, on p. 70.

p. 168. *le grand*, etc.: the great master of irony.
esprit: wit.
impérieux: imperious.

p. 175. *imperium Romanum*; see on X., p. 116.

p. 179. *in psychologicis*; see above, on p. 164.

THE TWILIGHT OF IDOLS, THE ANTI-CHRIST, ETC.

p. 180. *canaille*; see above, on p. 108.

p. 188. *ultima ratio*: perfection.

p. 194. *è tutto festo*: he is a festival in himself.

p. 196. *deus*, etc.: a God such as Paul created is the negation of God.
in praxi; see on XV., p. 396.

p. 197. *Jungfrau von Orleans*: Maid of Orleans.

p. 201. *absurdum*: absurdity.

p. 203. *in majorem dei honorem*: to the greater honour of God.
folie circulaire: recurring mania.

p. 204. *imperium*: empire.
in hoc signo: by this sign. ("In hoc signo
vinces"—by this sign thou shalt conquer
—is the Latin version of the motto on
Constantine's banners.)

p. 205. *superbia*: pride.

p. 215. *immaculata conceptio*: immaculate conception.

p. 216. *in flagranti*: red-handed.

p. 217. *in infinitum*; see on XV., p. 60.

p. 218. *élite*: pick.
pulchrum, etc.; see on VII., p. 64.

p. 221. *aere perennius*; see above, on p. 113.
imperium Romanum; see on X., p. 116.

p. 222. *sub specie aeterni*; see above, on p. 17.

p. 223. *unio mystica*: mystic union.
par excellence; see above, on p. 109.

VOCABULARY OF FOREIGN PHRASES

p. 229. *peccatum originale*; see above, on p. 135.

p. 230. *rancunes*: rançours.

p. 231. *humanitas*: humanity.
dies nefastus: ill-omened day (in allusion to the “unlucky days” of the ancient Roman calendar).

p. 278. *arriviste*. We have no single equivalent for this French word. It means, one whose sole aim is the acquirement of money or position (or both)—one who “gets on” at any price.

XVII. ECCE HOMO AND POEMS.

p. 3. *nitimus in vetitum*: we strive towards what is forbidden.

p. 30. *alla tedesca*: in the German fashion.

p. 32. *in vino veritas*: men speak the truth when in their cups (lit. in wine there is truth).‘

p. 36. *sui generis*: unique (lit. of its own kind).

p. 37. *largeur de cœur*: largeness of heart.
zur, etc.: contribution to the history of the epigram collection of Theognis.
de fontibus, etc.: concerning the sources of Diogenes Lærtius.

p. 39. *ex ungue Napoleonem*: from the toe-nail (you may reconstruct) Napoleon. An adapta-

tion of the Latin proverb *ex ungue leonem*, from the toe-nail (you may reconstruct) the lion.

- p. 41. *hoc genus omne*: all that sort.
- p. 42. *mise-en-scène*: stage-setting.
- p. 43. *non plus ultra*: highest achievement.
- p. 49. *nosce te ipsum*: know thyself.
- p. 54. *amor fati*; see on VIII., p. 59.
*toutes mes audaces et finesse*s: all my audacities
and subtleties.
- p. 79. *Deutscher Sprachverein*: German language
union.
- p. 80. *libres penseurs*: freethinkers.
- p. 109. *dithyramb*; see on I., p. 131.
- p. 116. *petits faits*: little events.
- p. 118. *faute de mieux*: makeshift (lit. for want of a
better).
- p. 122. *ridendo dicere severum*: say stern things
laughingly. An adaptation of the Horatian
ridendo dicere verum, “to tell the
truth laughingly.”
Verum dicere: to tell the truth.
- p. 123. *Deutschland*, etc.: Germany, Germany above
everything.
- p. 124. *in historicis*: in history.
névrrose nationale: national disease of the
nerves.
- p. 128. *la canaille*: the rabble.

VOCABULARY OF FOREIGN PHRASES

p. 129. *esprit*: wit.

p. 130. *amor fati*; see on VIII., p. 59.

p. 139. *in psychologicis*: in matters of psychology.

p. 140. *force majeure*: superior force.

p. 142. *folie circulaire*: this French term is also used in England to denote a peculiar form of intermittent mania. The literal meaning is "circular madness."

p. 143. *Ecrasez l'infâme*: crush the scoundrel! Voltaire's cry against Christianity.

THE WORKS OF
FRIEDRICH NIETZSCHE.

First Complete and Authorised English Translation, in 18 Volumes.
EDITED BY DR OSCAR LEVY.

I. THE BIRTH OF TRAGEDY. Translated by
WILLIAM A. HAUSMANN, B.A., Ph.D., with Biographical Intro-
duction by the Author's Sister, Portrait and Facsimile.

[Second Edition.]

II. EARLY GREEK PHILOSOPHY AND OTHER
ESSAYS. Translated by M. A. MÜGGE, Ph.D. Crown 8vo.

III. THE FUTURE OF OUR EDUCATIONAL
INSTITUTIONS. Translated by J. M. KENNEDY.

[Second Edition.]

IV. THOUGHTS OUT OF SEASON, Vol. I. Trans-
lated by A. M. LUDOVICI, with Editorial Note. [Third Edition.]

V. THOUGHTS OUT OF SEASON, Vol. II. Trans-
lated, with Introduction, by ADRIAN COLLINS, M.A.

[Second Edition.]

VI. HUMAN, ALL-TOO-HUMAN, Vol. I. Translated
by HELEN ZIMMERN, with Introduction by J. M. KENNEDY.

[Third Edition.]

VII. HUMAN, ALL-TOO-HUMAN, Vol. II. Translated,
with Introduction, by PAUL V. COHN, B.A.

VIII. THE CASE OF WAGNER : We Philologists, &c.
Translated by A. M. LUDOVICI. Crown 8vo. [Third Edition.]

IX. THE DAWN OF DAY. Translated, with Intro-
duction, by J. M. KENNEDY.

X. THE JOYFUL WISDOM. Translated, with Intro-
duction, by THOMAS COMMON. [Second Edition.]

XI. THUS SPOKE ZARATHUSTRA. Revised Trans-
lation by T. COMMON, with Introduction by Mrs FOERSTER-
NIETZSCHE, and Commentary by A. M. LUDOVICI.

[Third Edition.]

XII. BEYOND GOOD AND EVIL. Translated by HELEN
ZIMMERN, with Introduction by T. COMMON. [Fourth Edition.]

XIII. THE GENEALOGY OF MORALS. Translated
by HORACE B. SAMUEL, M.A. [Second Edition.]

XIV. THE WILL TO POWER, Vol. I. Translated, with
Introduction, by A. M. LUDOVICI. [Third Edition.]

XV. THE WILL TO POWER, Vol. II. Translated, with
Introduction, by A. M. LUDOVICI. [Second Edition.]

XVI. THE TWILIGHT OF IDOLS, THE ANTI-
CHRIST, &c. Translated by A. M. LUDOVICI. [Second Edition.]

XVII. ECCE HOMO AND POETRY. Translated by A. M.
LUDOVICI. Crown 8vo.

XVIII. INDEX TO WORKS, by ROBERT GUPPY ; and
Vocabulary of all Foreign Words and Phrases, by PAUL V. COHN ;
prefaced by an Essay on the Nietzsche Movement in England, by
Dr OSCAR LEVY. 450 pp. Crown 8vo.

THE MACMILLAN COMPANY, PUBLISHERS, NEW YORK.

